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AN

HISTORICAL DISCOURSE,

DELIVERED AT

WEST BROOKFIELD, MASS., NOV. 27, 1828.

ON THE DAY OF THE ANNUAL THANKSGIVING.

BY JOSEPH I. FOOT.

WITH

Capt. Thomas Wheeler's Narrative,

NOW ANNEXED, AND ADDITIONAL NOTICES OF OCCURRENCES IN
THE TOWN, SINCE THE FIRST PUBLICATION OF
THE DISCOURSE.

"Inasmuch as this town is of ancient date, and, compared with most of the Towns in this County, even with the shire Town itself, is like an elder matron amidst a group of younger Females; and inasmuch as it has been famous for Indian inhabitants, Indian wars and Indian barbarities, I have for a considerable time felt a strong inclination and desire to search into its history—to find out its origin—the difficulties and hardships of its first English Inhabitants, its gradual increase and progressive improvements."

REV. DR. FISKE'S HIST. SERM. 1775.



WEST BROOKFIELD:

PUBLISHED BY MERRIAM & COOKE.

1843.

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Foot, Joseph Ives, 1796-1840.

An historical discourse, delivered at West Brookfield, Mass., Nov. 27, 1828, on the day of the annual thanksgiving. By Joseph I. Foot. With Capt. Thomas Wheeler's narrative, now annexed, and additional notices of occurrences in the town, since the first publication of the discourse ... West Brookfield, Merriam & Cooke, 1843.

96 p. 20^{cm}.

First published in 1828.

(Continued on next card)

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NOTICE

TO THE PRESENT EDITION.

MR. FOOT'S Historical Discourse was the result of much inquiry, and laborious research of the Records of the Town of Brookfield, and other documents relating to its settlement and later history. It comprises a great variety of important facts, which no other publication so fully embodies; and which it is believed cannot fail to be interesting to every class of readers. It well deserves a place in every Family Library in the Town. It has a special claim to the attention of the rising generation; of those particularly who are descendants of the early settlers; and of all who are curious to know the character and enterprise, the disasters and sufferings of the first English inhabitants; and the subsequent establishment and growth of the Town.

The Discourse was first published in 1828; and was then very favorably received. The Edition was soon exhausted. Since which, for years past, although often inquired for, not a single copy was to be obtained at any Book Store.

And, now, with difficulty could an entire copy be found in the place, from which to make a reprint.

These considerations have induced the original Publishers to issue a new Edition ; with such addition to the Notes, as subsequent events and further investigation render proper and necessary.

It is particularly desirable that CAPT. WHEELER'S NARRATIVE of the breaking up of the first settlement should be annexed to the present Edition; as it was written immediately after the destruction of the Town, by one that shared in all the perils of the disaster; and as it was originally intended by the Author to publish it with the Discourse, had it been received in season.

HISTORICAL DISCOURSE.

PSALM 145 : 4.

ONE GENERATION SHALL PRAISE THY WORKS TO ANOTHER
AND SHALL DECLARE THY MIGHTY ACTS.

To perpetuate a knowledge of the dealings of God with us is equally the dictate of patriotism and religion. No one, who loves his country, can meditate on the favors which have been poured upon her, without desiring, that they may be accurately told to future generations. No one, who loves the Lord, can think on his kind care and ever watchful protection without feeling, that his interpositions should be held in grateful and everlasting remembrance. Under the combined influence of these feelings, a venerable monarch of Israel said, “ Give ear, O my people, to my law, incline your ears to the words of my mouth. I will utter dark sayings of old, which we have heard and known and our fathers have told us, we will not hide them from their children, shewing to the generation to come the praises of the Lord and his strength and his wonderful works, that he hath done ; that the generation to come might know

them, even the children, that should be born, who should arise and declare them to their children, that they might set their hope in God and not forget the works of God, but keep his commandments.”*

But whilst national blessings ought to be gratefully remembered, it is equally important, that particular favors should not be forgotten. Perhaps no other historical facts are capable of exciting in us so deep an interest, as those which respect our own ancestors and the place of our residence. It is, then, desirable to trace their history from their first settlement in this place to the present time, to know their trials, and sufferings, to call to mind early interpositions for their protection, and to tell to the rising generation the story of the toils, which they endured; of the miseries to which they were exposed; and of the peculiar favors which they received at the hand of the Lord.

This place was originally the residence of Indians. These ponds and brooks and hills and plains were calculated to attract the attention of the sons of the forest, and to supply them with the necessaries of life. Here they kindled their fires and pursued their game. The earliest notice, which I have found of them is dated in 1648. At this time they were divided into several small and independant factions, called the Quaboag Indians and governed by Quacunquasit and other Sachems.† Their residence for the most part was west and north of Wickaboag pond, extending up

* Ps. lxxviii.

† See Appendix, A.

the borders of the stream far into New Braintree. This was the "chief seat"* of the Nipmuct† Indians, a tribe occupying the territory between the Connecticut river and the eastern line of Worcester county, and extending southward nearly twenty miles into the state of Connecticut.

In 1660 several inhabitants of Ipswich obtained a grant of land in this place of six miles square on the condition, that they should have twenty families resident here within three years, an able minister settled within the said term and provision made for his future support.‡

At what time the English settlement began is uncertain. Some have supposed, that "small beginnings were made here" previously to the grant.§ From the conditions of this article it is probable, that the place began to be occupied by English residents as early as the year 1660.|| The first inhabitants came into the bosom of an extensive wilderness. Marlborough was the nearest settlement on the east; Springfield and Northampton on the west. Thus remote from those, who would assist them in an hour of trial, and relying on the arm of the Almighty for protection, they began to remove the forest and cultivate the soil. They lived in harmony with the natives by whom they were thickly surrounded, and

* Hubbard Ind. Wars, p. 111.

† Sometimes written Nipmug and also Nipnet.

‡ See Appendix, B. § Dr. Fiske.

|| The earliest English settlement in the county of Worcester was at Lancaster in 1613; the next at Brookfield probably in 1660; the third at Mendon in 1667.

on the 10th of November 1665, fairly purchased the land of Shattoocquis, who claimed to be "the sole and proper owner."* The inhabitants gradually increased, and in October 1673, were incorporated as a town, which was called Brookfield.†

Previously to 1675, a part of the Nipmuc Indians had been controlled chiefly by Philip. In this year he extended his influence over the whole. And when this sagacious and patriotic king saw the English gradually and rapidly extend their settlements over the land, and daily increase in numbers and in power; he knew, that if they were suffered to advance without restraint, they would soon cover the face of the country and exclude the heirs of the soil from the fields, the hunting grounds and the graves of their fathers. Under the influence of these gloomy prospects his undaunted mind conceived the plan of exterminating the English, or driving them from the country.‡ He infused his spirit into all the natives over whom he had influence. On the 14th of July§ 1675, some of the Nipmucs in the neighborhood of Philip's territory murdered four or five of the inhabitants of Mendon. This is said to have been the first injury ever committed by the Indians against the English of the ancient colony of Massachusetts. Messengers were immediately sent by the government to ascertain the disposition of the Nipmucs, and indications of their inclination to join the confederacy

* See Appendix C.

† See Appendix D.

‡ See Appendix E.

§ Old Style. This must be remembered in each date previous to 1752.

for the destruction of the English were discovered. The Indians, however, professed a desire to remain at peace; and the 2d of August was appointed as a day for making a treaty.*

Such was the condition of the first inhabitants of this place at the beginning of the most formidable contest, that New England ever sustained. They were few. The number of families probably did not exceed twenty. Nearly 30 miles distant from any English settlement, and from any individual, who would give them protection, they were surrounded by treacherous and powerful and merciless enemies. They confidently expected, that on the arrival of the appointed day articles of stipulation would be mutually adopted and inviolably observed. A place for the meeting of the contracting parties was agreed upon.† Captain Hutchinson, who had been appointed by the governor and council to form the treaty, arrived with twenty horsemen. On the second of August some of the principal inhabitants accompanied them, unarmed, to the hill near the north end of Wickaboag pond, where they had promised to meet the Indians, but the latter had not arrived. They advanced up the valley towards the “principal rendezvous” of the Natives‡, and as they were passing between a steep hill on one side and a swamp on the other, they were assailed by the Indians, eight of the company were killed and three mortally wounded. Amongst the latter was Capt. Hutchinson. Those

* See Appendix, E. 2. † See Appendix, F. ‡ See Appendix, G.

who survived, returned by a circuitous route to the town, because they were informed by friendly Indians in their company, that according to the custom of savage warfare, the path in which they had come would be found thickly lined by enemies ready to cut off those, who escaped the fury of the onset. The inhabitants collected into one house.* This they fortified in the best manner, which the emergency of the case would permit. The Indians rushed in upon the town and set fire to most of the buildings. Suddenly about twenty houses with their barns were consumed. They next assailed the fortified house. In addition to an almost constant discharge of balls against it during nearly three days, numerous attempts were made to set it on fire. At length they loaded a cart with hemp, flax, and other combustible matter, and having joined together several long poles, they attached them to the cart and endeavored to propel it against the fortification. But a signal and timely and almost incredible dispensation of Providence delivered our ancestors from sudden death. A cloud arose and the rain descended so violently as to extinguish the fire.† At length Major Willard, who had been sent westward from Lancaster on some other expedition, learned the condition of the inhabitants, and with 48 horsemen hastened to their relief. The Indian sentinels fired their "alarm guns," but they were not heard by those, who were investing

* See Appendix, H.

† Hubbard, Mather, Hutchinson.

the fortification. Late at night on the 4th of August he arrived. Even the cattle seemed to rejoice at his coming, and to hail him as their deliverer. "In their fright at the conflagration of the buildings and the firing and war whoops of the Indians these poor animals" hastened to the troop "for protection and followed them till they arrived at the besieged house." The noise of the cattle led the Indians to suppose, that the number of men, who had newly arrived, was very great. They therefore set fire immediately to the meeting house and to the only other house and barn, which they had reserved and hastened away.

As soon as the distress of the inhabitants became known, soldiers arrived from all quarters. A company under Captain Watts from Hartford, "a band under Lieutenant Cooper of Springfield, and others from the county of Essex under Captains Lathrop* and Beers† and in conjunction marched as far as Meminimesset, but found no trace of the Indians. The reason of their sudden departure, was their defeat on the night of the 4th of August and the arrival of Philip‡ on the evening of the 5th, who persuaded them to join him in an expedition against the towns on the Connecticut. Most of the troops pro-

* Captain Lathrop and his company of 70 young men, "the flower of Essex," fell into an ambushment of Indians at a brook in South Deerfield, now called Bloody Brook, and excepting seven or eight, were suddenly destroyed on the 18th of September, 1675.

† Early in the month of September, Captain Beers was sent from Hadley to convey provisions to a garrison in Northfield. At a distance of about two miles from the garrison he was attacked by a large body of Indians. Of the 36 men, who formed his company twenty were slain, amongst whom was the Captain.

See Hoyt's History of Indian Wars.

‡ See Appendix I.

ceeded to Hadley, for the purpose of protecting the infant settlements in that neighborhood. "A garrison was maintained here till winter when the Court ordered the people away."* Two of the principal Indians who devised and directed the attack on this place were afterwards apprehended, tried for a violation of their agreement with the English and their assault on Captain Hutchinson, and were executed in Boston on the 26th of September, 1676. These were Sam, Sachem of Weshakim, (Lancaster) and Neatump, Sachem of Quaboag (Brookfield.)†

It was a long time before the inhabitants dared to return. They were reluctant again to expose themselves to the fury of their enemies. Their farms remained uncultivated, and their dwellings a ruin. After ten or twelve years a few of the dispersed came back and began to re-settle the town.‡ Others joined them. In 1692 the inhabitants were sufficiently numerous to petition the General Court for the appointment of a committee "as formerly to direct and regulate the settlement of the plantation and the affairs thereof." Their request was granted and a committee appointed.|| Various measures were now adopted by the people for mutual protection and defence;§ but owing to the frequent incursions of the Indians and to the numerous injuries and murders committed by them, the progress of the settlement was slow.

* Dr. Fiske. † Hubbard Indian Wars, pp. 111 & 202. Neatump, probably the same as Mawtumps in Appendix, I. ‡ See Appendix, J.

|| See Appendix, L.

§ See Appendix M.

Of the events which occurred from 1692 to 1710 little is now known. The inhabitants were, however, constantly exposed to attacks from the hostile parties that roved around them. Many individuals were cruelly murdered. Some were carried into captivity,* yet the town was not abandoned. Amidst all these discouragements the population gradually increased.

Previously to the dispersion of the inhabitants in 1675, a meeting house had been built, and public worship regularly attended. Though from the general customs of the "first settlers in New England," we may be inclined to believe, that a church was gathered, and a minister ordained, yet we have no evidence, that either was done. No records of that period have come down to us; and though an obscure tradition remains respecting a church and a "settled minister," I cannot find sufficient grounds to warrant us in regarding it as true. Tradition also relates, that Mr. Thomas James preached the first sermon in this town.† Previously to 1713, a Mr. Smith‡ had been employed here as a minister. In 1715, Mr. Elmer,§ who had been for some time "carrying on the work of the ministry" here, and partly supported by the General Court,|| left the town, and was succeeded by Mr. Thomas Cheney. In November of

* See Appendix N. † Reverend Thomas James a native of England, Minister of Charlestown, Mass. and afterwards a Missionary at East Hampton, L. I. ‡ Possibly Reverend Joseph Smith, Harvard University 1696.

§ Reverend Daniel Elmer. He was graduated at Yale College 1713.

|| See Appendix O.

the same year the inhabitants agreed to build a meeting house.* The committee appointed by the Legislature "to regulate the settlement of the plantation" ordered, that it should "be set up and erected" on the spot where the first meeting house stood.

Thus forty years after their first sanctuary had been consumed by fire, our ancestors gathered strength to build another house for the worship of Jehovah. On the 5th of April, 1716, Mr. Cheney was invited to become their minister.† And on the 16th of October 1717, this Church was organized, and Mr. Cheney was solemnly constituted its Pastor.‡

Soon after this event, the committee of supervision reported to the General Court, that after "various disappointments by war and otherwise," the people "by the good providence of God" are increased to nearly fifty families, have almost completed a very convenient meeting house, have settled a church, and ordained an orthodox and learned minister. The committee, therefore, requested to be released from any further supervision of the inhabitants, and proposed, that they be invested with all the privileges of a town.§

After this time nothing occurred to hinder the prosperity of the place, and the population rapidly in-

* See Appendix P.

† See Appendix Q.

‡ The discourse preached on this occasion was printed, and is entitled, "The duty of GOSPEL MINISTERS to preserve a PEOPLE from CORRUPTION, set forth in a sermon, preached at Brookfield, October 16, 1717, being the day wherein the Church was gathered, and Mr. THOMAS CHENEY was ordained Pastor, By SOLOMON STODDARD, A. M. and Pastor of Northampton." § Appendix R.

creased. In the year 1741, the south western corner of Brookfield, with parts of other towns, was incorporated and called Western.

In 1748, the inhabitants of the north eastern part of the town obtained a permission to become a distinct society* and were incorporated by the General Court as the second parish in Brookfield, March 29th 1750. This parish became a Town in 1812, and received the name of North Brookfield.

A division soon arose in the first parish respecting the location of the meeting house. As it had become necessary to erect a new one, the inhabitants of the present First Parish desired that it should be built either on the spot where we are now assembled, or in the place where the first and second stood. Those of the present South Parish were determined, that it should be located where their meeting house now stands. The controversy was warm and even violent; at length they separated, and Nov. 8, 1754, a third parish was incorporated.

Since this period a Methodist Society has been collected in the north western part of the First Parish. There have also been formed in the Third Parish a Baptist, a Universalist, a Methodist and an Evangelical Society. Thus exclusive of a large part of Western and small portions of New Braintree and Ware, the ancient town of Brookfield is divided into two distinct towns, eight religious societies, and in 1820 contained 3387 inhabitants. At the same cen-

* See Appendix S.

sus the population of Brookfield was 2292. It is gradually increasing. The inhabitants have generally felt a deep interest in public measures and occasionally exhibited specimens of ardent and generous patriotism.* The means of common education are universally enjoyed, and several of our youth have received the advantages of public literary Institutions.† Of these some have been distinguished in their respective professions.

Having now drawn an outline of our history, I will go back and relate some of the dispensations of God with this church. Its first pastor‡ died on the 11th of December 1747. About this time a considerable number of our members were dismissed to constitute the church in Western. He was succeeded by Reverend Elisha Harding,§ who was ordained September 13th, 1749, and dismissed May 8th, 1755. In this period another portion of our members were regularly dismissed, formed into a distinct ecclesiastical body, and denominated the second church in Brookfield. Soon after his dismissal a fourth portion of our members obtained letters of dismission and recommendation, and were constituted the third Church. Thus from this church three distinct congregational churches have been formed. Mr. Harding was succeeded by Reverend Joseph Parsons.|| He was ordained November 23d, 1757, and died January 17, 1771. Reverend Ephraim Ward¶ was

* See Appendix T.
§ See Appendix V 2.

† See Appendix U.
|| See Appendix V 3.

‡ See Appendix V.
¶ See Appendix V 4.

ordained October 23, 1771, and died February 9th 1818. Reverend Eliakim Phelps* was ordained as colleague with Mr. Ward, October 23d, 1816, and dismissed October 25th, 1826. On the same day I was installed as your pastor.†

The Reverend Eli Forbes, D. D.‡ was ordained pastor of the second church June 3d, 1752 and was dismissed March 1st, 1775. Reverend Joseph Appleton§ was ordained October 30, 1776, and died July 25, 1795. Reverend Thomas Snell,|| D. D. was ordained June 27, 1798.

The Reverend Nathan Fiske,¶ D. D. was ordained pastor of the third church May 24th, 1758, and died November 24th, 1799. He was succeeded by the Reverend Micah Stone** who was ordained March 11th, 1801. His civil contract with the *society* was dissolved in April, 1827. He remains pastor of the Church. This is now connected with a new Society denominated "The Evangelical Society in South Brookfield."

Reverend George R. Noyes†† was ordained October 31st, 1827. Though a majority of the society voted for his settlement, only two male members of the church adhered to the Parish.

Reverend Laban Thurber‡‡ was ordained over the Baptist Society in 1801 and closed his ministry in 1805.

* See Appendix V 5.

§ See Appendix W. 2.

** See Appendix X 2.

† See Appendix V 6.

|| See Appendix W. 3.

†† See Appendix Y.

‡ See Appendix W.

¶ See Appendix X.

‡‡ See Appendix Z.

Reverend John Chase* was ordained pastor of the Church June 9th 1818.

Thus I have given you an account of the origin of this Church and have shewn, that from small beginnings it has increased and "broke forth on every side." It was early planted by the hand of the Almighty. It has taken deep root and widely extended its branches. Of those pastors, who have finished their mortal career we may freely speak.

And with devout thankfulness we acknowledge, that they were "Scribes well instructed." They believed and taught the existence of God, the Father, Son and Holy Spirit. They regarded the Scriptures as a divine revelation of the character of God, and of the character, duty, and destiny of man. They believed, and taught that men are alienated from God, and constantly inclined to iniquity; that the "Word was God;" that he "became flesh," suffered and died a "sin offering" for us; that the Holy Spirit convinces men of sin, and causes them to become "new creatures," that repentance and faith are necessary to salvation, that there will be a resurrection both of the just and of the unjust; a judgment, and an eternity of happiness and misery. These truths formed the outline of their system, guided their opinions, and gave shape to their characters. Hence they did not hesitate to declare the whole counsel of God. This they presented to the understandings of their hearers and urged it home upon their consciences and hearts.

* See Appendix Z.

They did not fear to lift up their voice and cry aloud and warn men of their danger. They were friends of God and of revivals. They were adorers of our Lord Jesus Christ; and were it possible for some of them in their cold habitations to hear the misstatements, which modern liberality has made respecting them; O were it possible for them to hear these misstatements and to know how the influence of their respected memory is used to promote the cause of error: then might we expect, that their venerated forms would break forth from their graves and repeat the truths, which once fell from their lips.

These churches have been favored not only with faithful pastors, but also with the special influences of the Holy Spirit. With one exception they have enjoyed repeated seasons of revival. And it is worthy of notice that the present union and harmony of each society is nearly proportionate to the number and extent of the revivals, with which it has been blessed. The third parish* never enjoyed this inestimable favor, and it is divided into five distinct societies. The second society† has more than once been watered with a shower of Divine grace, and there a commendable degree of union and harmony have ever been found. No new society has been formed within their boundaries.

In the first society these sacred seasons have been frequent. The earliest was previous to 1747, and evidently resulted from the labors of the Reverend George Whitfield.‡ The next was in 1780, early in

* South Parish.

† Now North Brookfield.

‡ See Appendix A. A.

the ministry of the Reverend Mr. Ward. The third was in 1806. The precise number of admissions to the communion in these revivals, I have not been able to learn. The fourth was in 1814, and about sixty were then added to the church. The society still feels the influence of these sacred seasons and of the venerable man, whose ministry for nearly half a century was crowned with peace and success. At the time of his death the church consisted of two hundred and eighteen members. During the ministry of his successor the Lord again visited this congregation and many were moved "to work out their salvation with fear and trembling." From December, 1818, to September, 1819, one hundred and twelve individuals were permitted "to enter into covenant with Jehovah" and to receive the memorials of the body, which was broken, and the blood, that was shed for the remission of sin. The church at the time of his dismissal consisted of 298 members. Since that time the Lord has continued to bless us. His Spirit has descended like rain on the mown grass, and as showers that water the plain. From January, 1827, to the present time, ninety five persons have been admitted to the church, and many, whose residence with us was only temporary, have submitted to the dominion of Christ, and united with churches in the places of their permanent abode. The number, who appear to have been deeply and permanently affected in this revival is about one hundred and fifty. This church now contains 376 members. Of these 132 are males, and 244 are females. To the repeated revivals which we have enjoyed it

is owing, that union and harmony prevail. To these it is owing, that on the sabbath these sacred walls are filled with attentive hearers, and the table of the Lord surrounded by so many communicants. From them it results, that the chamber of disease is so often found to be full of consolation, and death is frequently regarded only as an entrance into a state of interminable delight. For these glorious seasons we would here stop and record our devout gratitude, *and if we ever forget to pray for their return, let our right hands forget their cunning, and our tongues cleave to the roof of our mouths.**

I have now given you a sketch of the events, which have specially affected this place from the time of its settlement to this day. However insignificant they may be in comparison with the history of states and empires, yet their bearing on our privileges and characters and destiny has been equally important with that of any other occurrences within the circle of our knowledge. They have been instrumental in giving form to the circumstances of our birth, of our early education, of our intellectual and moral improvement. They are the dispensations of Jehovah not with the whole family of man nor with a single nation, but with us. Whilst the same unseen hand has been “working wonders” for the inhabitants of every other part of the earth, giving them occasion to think on his goodness and to be grateful for his care; we ought to cherish a lively remembrance of those deeds by which *our* peace and prosperity have

* See Appendix B. B.

been procured. So far as we are concerned, they deserve to be commemorated. It is our duty to tell them to the successors of those, who endured numerous trials and obtained signal deliverance. It is our duty to commemorate the interpositions, by which our ancestors were rescued from the power of those, who sought their lives. It is our duty to examine the dispensations by which we have been brought to our present condition; and gratefully to tell them to the rising generation. These "are the Lord's doings and they are marvellous in our eyes." They are calculated to affect our hearts and to influence us to fear him, who rules in heaven above and does his good pleasure amongst the children of men. He "has given you a land for which ye did not labor, and houses which ye built not, and ye dwell in them. Of the vineyards and olive yards which ye planted not, do ye eat; now therefore serve him in sincerity and truth."

But whilst these facts are calculated to excite our gratitude and to fill our minds with adoring views of our heavenly Father, they also furnish lessons of important instruction. Here we may learn what characteristics are necessary to success in laying the foundations and raising the superstructure of society. We may understand, that this honor is not awarded to the irresolute, the profane, the intemperate, or the despisers of religion; but to men of fixed purpose, of persevering industry, of irreproachable integrity, and of strong attachment to the institutions of the Gospel. In the history of our ancestors, you every where find

the operation of these principles. What but firmness could have retained them in the midst of a wilderness, rendered awfully dreary by remoteness from friends and constant exposures to injuries and death from the hands of those, whose tender mercies are cruelty? What but integrity could have induced them fairly to purchase of the natives, the lands on which ye dwell? What but persevering industry could have subdued the forest, cultivated the plains, and crowned the hills with plenty? What but an ardent attachment to the institutions of religion could have impelled them amidst their earliest labors and in their low estate to rear a house for the worship of Jehovah; and when flames kindled by a hostile hand laid their sanctuary in ruins, what but an unabated zeal for the interests of Zion urged them again to erect a building for God and liberally to provide for the continuance of the ministry amongst them? Such were the characteristics of those whom Heaven selected to lay the foundations of our Institutions. The instrumentality of "*just men, fearing God, hating covetousness,*" and ready to endure privations and hardships for the sake of the truth and righteousness, He ever delights to employ and to bless.

Our history also invites us to consider the relation, which we sustain to others. In looking back on the lives of our ancestors we admire their firmness and perseverance. We venerate their piety. There is something sublime in the fact of leaving their country and their home for the sake of enjoying the rights of conscience and the pure worship of God. There is

something heroic in going to dwell, where ferocious beasts and savage men cause sounds of terror to circulate through a surrounding wilderness. There is something admirable in the care of our ancestors for each other and for posterity. In the conditions of the first grant of lands to the inhabitants of this place, and in subsequent acts, we see by what elevated views and feelings the government of the province was guided. Not content with conferring merely civil privileges on their infant settlements, they were anxious to secure to them the blessings of religion. They not only required our ancestors to make provision for the perpetuation of the ministry, but cheerfully assisted them by gifts from the public treasury. Whenever, therefore, you are invited to lend your aid in circulating the means of salvation ; remember that the institutions of religion were here sustained by the benefactions of others. The invaluable inheritance left to you was cultivated partly by such means as you are often solicited to bestow on the destitute. In the history of our ancestors we also learn, that they were ready to make sacrifices for the enjoyment of the institutions of religion. When fewer than fifty families, remote from a place where their commodities could be exchanged for currency, made ample provision for the settlement and continuance of their minister ; they gave incontestible evidence of their love to Christ and attachment to the interests of his Kingdom. And as we trace them onwards in their course and see the ardor of each generation for the promotion of every valuable object ; as we look around

and view the edifices which they erected for the worship of God ; the houses which they built for the instruction of the young ; and the various means, which they provided for the good of those who should come after them ; can we refrain from feeling our obligations to them and our *responsibility* to the next generation ? our fathers where are they, and the prophets, do they live forever ? We are the successors of those, who have been instrumental in raising society to its present state. We are the connecting link between all the past and all the future generations of men. The means of education have been put into our hands, and we are required to transmit them to our successors. The ark of civil liberty rests on our shoulders, and we are required to bear it onwards in safety, till others arise to fill our places. The truths of religion have been committed to us, and we are commanded to teach them diligently [to the rising generation. The ordinances of divine worship have come down to us through many ages, that we may faithfully use and transmit them to others. Our obligations then are numerous. Our responsibilities immense. If we fail rightly to improve the privileges, for which our fathers toiled ; our guilt will be great. If we neglect to perpetuate them, *the curses of posterity will fall heavily on our memories*. And when we look back on the progress of this church, and consider its gradual advancement from its formation to this day, we cannot refrain from expressions of adoring thankfulness. “ *Walk*” now “ *about Zion, go round about*

her; tell the towers thereof, mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation to come;" and leave it as a perpetual memento, that it is the word of God, received as truth, and accompanied by the influences of the Holy Spirit, which has preserved and enlarged this church; and that this *only can save it from extinction, and render it prosperous in all future ages.* The responsibility, then, of him, who shall stand here as your teacher, is great. By inculcating the same doctrines which have ever been taught in this sacred place, the church "built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" will be "fitly framed together, and grow into an holy temple in the Lord." But if he neglect to teach these truths, if "through philosophy and vain deceit, after the tradition of men and after the rudiments of this world," he draw you away from the pure doctrines of the Gospel; the slumber of death will pervade your families. The voice of prayer will cease to ascend from your dwellings. Religious assemblies will diminish. The church will languish. The Holy Spirit will no longer descend upon us. Sinners will no more inquire "what they shall do to be saved; and shouts of joy, called forth by their repentance, will no more circulate through heaven. O how great then must be the guilt; how tremendous the doom of the minister, who shall here "pervert the right ways of the Lord!" O what woes shall descend on the "son of perdition," who shall here diminish the

fears of sinners, or encourage them to expect salvation on any other ground, than that of the blood of Christ! "Good were it for that man, if he had not been born." And whilst you see this immense responsibility resting on those, who occupy the station of teachers of religion, consider your own obligations to Christ and to posterity. "Search the Scriptures." Inquire diligently after truth. Investigate those oracles, which were "given by inspiration of God," and are "profitable for doctrine, for reproof, for correction, and for instruction in righteousness." "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness and your feet shod with the preparation of the gospel of peace." "*That ye be not tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive, but speaking the truth in love may grow up into Him in all things, which is the head even Christ.*" By whom* "*the whole body fitly joined together and compacted by that, which every joint supplieth, according to the effectual working in the measure of every part maketh increase of the body unto the edifying of itself in love.*"

A review of the dispensations of providence is calculated to impress our minds with the importance of increasing, as well as perpetuating the blessings

* English Version, "From whom."

which we enjoy. Had not our ancestors acted on this principle, they would have remained in subjection to an oppressive prelacy. They would never have crossed the mighty deep, to seek an asylum in the western Hemisphere. They would never have taken up their abode in the immense wilderness of America. Had those, who first arrived in this place, been content with a bare subsistence and with the few privileges, which they then enjoyed; the forest would still have covered these hills and plains. These fields would never have been cultivated. These dwellings would never have been erected. These houses for the instruction of children and youth would never have been reared. These cheerful villages would not have risen. These temples for the worship of Jehovah would never have been built. It was care for those, who should come after them, that chiefly influenced our ancestors to cultivate the soil and to lay deep and broad the foundations of literary and ecclesiastical Institutions. It was the regard of each succeeding generation for the welfare of posterity, that has caused these blessings to accumulate in their descent to us. And shall we be content to hand down to the next generation only the inheritance which was left to us by our fathers? Is it enough, that we preserve unimpaired the rights and privileges, which we have received? Shall the stream of civil and religious blessings, which in passing each generation became broader and deeper, receive no tributaries from us? Can we do nothing to cause society to

advance to that state of perfection, at which it is destined eventually to arrive, "when nation shall no more lift up sword against nation" and when there shall be nothing to molest or intimidate throughout the wide extent of God's earthly dominions? Shall the wheel of civil and intellectual and moral improvement, which during two centuries has been increasing its rapidity, instead of receiving additional impulse, be retarded by our generation? O let gratitude for the blessings, which we inherit, impel us to make efforts for the good of those, who shall come after us. Let us endeavor to leave some memorials of our regard for future ages: and when our bodies shall have mingled with the dust, and our very names have been forgotten: may those, "who arise and declare" the "mighty acts of the Lord," find amongst their occasions of thankfulness, that their blessings were augmented by our generation.

Extract of a Letter from Lemuel Shattuck.

Concord, July 16th, 1829.

Dear Sir,

Inclosed I send you an imperfect copy of the Narrative of Capt. Thomas Wheeler, which I promised you some time since. As the whole is not printed, I have copied the remaining and closing part from one in my possession which renders it complete.—If in any thing I can aid you in compiling the history of your town, I shall be much pleased to do it.—If you have obtained a copy of your Sermon, I should like one. * * * * *

Lemuel Shattuck.

Rev. Joseph I. Foot,
Brookfield.

CAPT. THOMAS WHEELER'S NARRATIVE, OF AN EXPEDITION WITH CAPT. EDWARD HUTCHINSON IN- TO THE NIPMUCK COUNTRY, AND TO QUABOAG, NOW BROOKFIELD, MASS., FIRST PUBLISHED 1675.

[The following Narrative is very scarce, and must have been so when Gov. Hutchinson wrote his History of Massachusetts, as it does not appear, in giving an account of the Expedition, (Hist. Mass. Vol. I 265.) in which his ancestor sustained such an important part and lost his life, that the historian has made any reference whatever to Capt. Wheeler's Narrative, which he would most likely have done had he known of its existence. The following is printed from a copy which appears to have belonged to Deputy Governor Danforth, of Cambridge, and which has been obligingly furnished the Publishing Committee by a Gentleman of Salem, Ms. who is known for his very minute and thorough researches in the early history of our country. A few notes have been handed the Committee by a member of the Society.]



A True Narrative of the Lord's Providences in various dispensations towards Captain Edward Hutchinson of Boston and myself, and those that went with us into the Nipmuck Country, and also to Quaboag, alias Brookfield: The said Captain Hutchinson having a Commission from the Honored Council of this Colony to treat with several Sachems in those parts, in order to the public peace, and myself being also ordered by the said Council, to accompany him with part of my troop for security from any danger that might be from the Indians: and to assist him in the transaction of matters committed to him.

THE said Captain Hutchinson,* and myself, with about twen-

* Capt. Hutchinson had a very considerable farm in Nipmuck country, and had occasion to employ several of the Nipmuck sachem's men in tilling and ploughing the ground, and thereby was known to the face of many of them. The sachems sent word that they would speak with none but Capt. Hutchinson himself, and appointed a meeting at such a tree and such a time. The guide that conducted him and those that were with him through the woods, brought them to a swamp [as stated in the Narrative] not far off the appointed place.

ty men or more marched from Cambridge to Sudbury, July 25, 1675; and from thence into the Nipmuck Country, and finding that the Indians had deserted their towns, and we having gone until we came within two miles of New Norwich, on July 31, (only we saw two Indians having an horse with them, whom we would have spoke with, but they fled from us and left their horse, which we took,) we then thought it not expedient to march any further that way, but set our march for Brookfield, whither we came on the Lord's day about noon. From thence the same day; (being August 1,) we understanding that the Indians were about ten miles north west from us, we sent out four men to acquaint the Indians that we were not come to harm them, but our business was only to deliver a Message from our Honored Governor and Council to them, and to receive their answer, we desiring to come to a Treaty of Peace with them, (though they had for several days fled from us,) they having before professed friendship, and promised fidelity to the English. When the messengers came to them they made an alarm, and gathered together about an hundred and fifty fighting men as near as they could judge. The young men amongst them were *stout* in their speeches, and surly in their carriage. But at length some of the chief Sachems promised to meet us on the next morning about 8 of the clock upon a plain within three miles of Brookfield, with which answer the

out of which those Indians ran all at once and killed sixteen [but 8 as in Narrative] men, and wounded several others, of which wounds Capt. Hutchinson afterwards died, whose death is the more lamented in that his mother and several others of his relation died by the hands of the Indians, now above 30 years since. *Ms. Letter sent to London, dated Nov. 10, 1675, as quoted by Gov. Hutchinson, I. 266.*

Capt. Hutchinson belonged to Boston and had been one of its representatives, and considerably in public life. He was son of William and the celebrated Anne Hutchinson, and was brother-in-law to Major Thomas Savage, of Boston, who married Faith, the sister of Capt. H. He was the father of the Hon. Elisha Hutchinson, one of the Counsellors of Massachusetts, who died 10th December, 1717, aged 77. The last was father of Hon. Thomas Hutchinson, born 30th January, 1674; died 3d December, 1739, whose son, Gov. Thomas Hutchinson, born 9th September, 1711, was the celebrated historian of Massachusetts. *I Savage's Winthrop, 246.* It is a little singular that the Gov. should not have met with a Narrative so particular respecting the fate of his great ancestor.

messengers returned to us. Whereupon, though their speeches and carriage did much discourage divers of our company, yet we conceived that we had a clear call to go to meet them at the place whither they had promised to come. Accordingly we with our men accompanied with three of the principal inhabitants of that town marched to the plain appointed; but the treacherous heathen intending mischief, (if they could have opportunity,) came not to the said place, and so failed our hopes of speaking with them there. Whereupon the said Captain Hutchinson and myself, with the rest of our company, considered what was best to be done, whether we should go any further towards them or return, divers of us apprehending much danger in case we did proceed, because the Indians kept not promise there with us. But the three men who belonged to Brookfield were so strongly persuaded of their freedom from any ill intentions towards us, (as upon other bounds, so especially because the greatest part of those Indians belonged to David, one of their chief Sachems, who was taken to be a great friend to the English :) that the said Captain Hutchinson who was principally intrusted with the matter of Treaty with them, was thereby encouraged to proceed and march forward towards a Swamp where the Indians then were. When we came near the said swamp, the way was so very bad that we could march only in a single file, there being a very rocky hill on the right hand, and a thick swamp on the left, in which there were many of those cruel blood-thirsty heathen, who there way laid us, waiting an opportunity to cut us off; there being also much brush on the side of the said hill, where they lay in ambush to surprise us.* When we had marched there about sixty or seventy

* [It seems from a note in Hutchinson's History of Massachusetts, that the Indians took a prisoner of the name of George, a christian Indian, who afterwards reported that Philip and his company of about 40 men, besides women and children, joined the Nipmuck Indians in a swamp, ten or twelve miles from Brookfield on the 5th of August. "The Indians told Philip, at his first coming, what they had done to the English at Quaboag: Then he presented and gave to three Sagamores, viz. John alias Apequinash, Quanamset, and Mawtamps, to each of them about a peck of unstrung wampum, which they accepted." Philip was conducted to the swamp by two Indians, one of whom was Caleb of Tatumasket, beyond Mendon.]

rods, the said perfidious Indians sent out their shot upon us as a shower of hail, they being, (as was supposed,) about two hundred men or more. We seeing ourselves so beset, and not having room to fight, endeavored; to fly for the safety of our lives. In which flight we were in no small danger to be all cut off, there being a very miry swamp before us, into which we could not enter with our horses to go forwards, and there being no safety in retreating the way we came, because many of our company, who lay behind the bushes, and had let us pass by them quietly; when others had shot, they came out, and stopt our way back, so that we were forced as we could to get up the steep and rocky hill; but the greater our danger was, the greater was God's mercy in the preservation of so many of us from sudden destruction. Myself being gone up part of the hill without any hurt, and perceiving some of my men to be fallen by the enemies' shot, I wheeled about upon the Indians, not calling on my men who were left to accompany me, which they in all probability would have done had they known of my return upon the enemy. They fired violently out of the swamp, and from behind the bushes on the hill side wounded me sorely, and shot my horse under me, so that he faltering and falling, I was forced to leave him, divers of the Indians being then but a few rods distant from me. My son Thomas Wheeler flying with the rest of the company, missed me amongst them, and fearing that I was either slain or much endangered, returned towards the swamp again, though he had then received a dangerous wound in the reins, where he saw me in the danger aforesaid. Whereupon, he endeavored to rescue me, shewing himself therein a loving and dutiful son, he adventuring himself into great peril of his life to help me in that distress, there being many of the enemies about me, my son set me on his own horse, and so escaped a while on foot himself, until he caught an horse whose rider was slain, on which he mounted, and so through God's great mercy we both escaped. But in this attempt for my deliverance he received another dangerous wound by their shot in his left arm. There were then slain to our great grief

eight men, viz.—Zechariah Phillips of Boston, Timothy Farlow,* of Billerica, Edward Coleborn, of Chelmsford, Samuel Smedly, of Concord, Sydrach Hopgood, of Sudbury, Serjeant Eyres,† Serjeant Prichard,‡ and Corporal Coy,§ the inhabitants of Brookfield, aforesaid. It being the good pleasure of God, that they should all there fall by their hands, of whose good intentions they were so confident, and whom they so little mistrusted. There were also then five persons wounded, viz.—Captain Hutchinson, myself, and my son Thomas, as aforesaid, Corporal French,¶ of Billerica, who having killed an Indian, was (as he was taking up his gun), shot, and part of one of his thumbs taken off, and also dangerously wounded through the body near the shoulder; the fifth was John Waldoe, of Chelmsford, who was not so dangerously wounded as the rest. They also then killed five of our horses, and wounded some more, which soon died after they came to Brookfield. Upon this sudden and unexpected blow given us, (wherein we desire to look higher than man the instrument,) we returned to the town as fast as the badness of the way, and the weakness of our wounded men would permit, we being then ten miles from it. All the while we were going, we durst not stay to stanch the bleeding of our wounded men, for fear the enemy should have surprized us again, which they attempted to do, and had in probability done, but that we perceiving which way they went, wheeled off to the other hand, and so by God's good providence towards us, they missed us, and we all came readily on, and safely to the town, though none of us knew the way to it, those of the place being slain, as aforesaid, and we avoiding any thick woods and riding in open places to prevent danger by them. Being got to the town, we speedily betook ourselves to one of the largest and strongest houses therein, where we fortified our-

* Timothy Farley was son of George Farley, one of the first settlers of Billerica,

† John Ayres. ‡ Joseph Pritchard. § John Coye.

¶ Corporal John French was son of Lieut. William French of Billerica. He went from Cambridge with his father to Billerica, about 1654, and lived there until his death in October, 1712, aged about 78.

selves in the best manner we could in such straits of time, and there resolved to keep garrison, though we were but few, and meanly fitted to make resistance against so furious enemies. The news of the Indians' treacherous dealing with us, and the loss of so many of our company thereby, did so amaze the inhabitants of the town, that they being informed thereof by us, presently left their houses, divers of them carrying very little away with them, they being afraid of the Indians sudden coming upon them; and so came to the house we were entered into, very meanly provided of cloathing or furnished with provisions.

I perceiving myself to be disenabled for the discharge of the duties of my place by reason of the wound I had received, and apprehending that the enemy would soon come to spoil the town and assault us in the house, I appointed Simon Davis, of Concord, James Richardson,* and John Fiske,† of Chelmsford, to manage affairs for our safety with those few men whom God hath left us, and were fit for any service, and the inhabitants of the said town; who did well and commendably perform the duties of the trust committed to them with much courage and resolution through the assistance of our gracious God, who did not leave us in our low and distressed state, but did mercifully appear for us in our greatest need, as in the sequel will clearly be manifested. Within two hours after our coming to the said house, or less, the said Captain Hutchinson and myself posted away Ephraim Curtis, of Sudbury, and Henry Young, of Concord, to go to the Honored Council at Boston, to give them an account of the Lord's dealing with us, and our present condition. When they came to the further end of the town they

* James Richardson is supposed to have been brother to Capt. Josiah Richardson, of Chelmsford, who died 22 July, 1695, the ancestor of the Hon. Judge Richardson, of Chester. He went from Woburn, the hive from which issued most of the Richardsons, to Chelmsford, in 166—. The first Richardson who came to the Massachusetts colony was Ezekiel Richardson, who was made a freeman, in May, 1631, and was afterwards a deputy of the General Court. Samuel and Thomas were made freemen, 2 May, 1638, and they settled in Woburn, as did also, it is believed, Ezekiel, though not upon his first coming here.

† John Fiske was son of Rev. John Fiske, first minister of Chelmsford.

saw the enemy rifling of houses which the inhabitants had forsaken. The post fired upon them, and immediately returned to us again, they discerning no safety in going forward and being desirous to inform us of the enemies' actings, that we might the more prepare for a sudden assault by them. Which indeed presently followed, for as soon as the said post was come back to us, the barbarous heathen pressed upon us in the house with great violence, sending in their shot amongst us like hail, through the walls, and shouting as if they would have swallowed us up alive ; but our good God wrought wonderfully for us, so that there was but one man wounded within the house, viz. —the said Henry Young, who, looking out of the garret window that evening, was mortally wounded by a shot, of which wound he died within two days after. There was the same day another man slain, but not in the house ; a son of Serjeant Prichard's adventuring out of the house wherein we were, to his father's house not far from it, to fetch more goods out of it, was caught by these cruel enemies as they were coming towards us, who cut off his head, kicking it about like a foot-ball, and then putting it upon a pole, they set it up before the door of his father's house in our sight.

The night following the said blow, they did roar against us like so many wild bulls, sending in their shot amongst us till towards the moon rising, which was about three of the clock ; at which time they attempted to fire our house by hay and other combustible matter which they brought to one corner of the house, and set it on fire. Whereupon some of our company were necessitated to expose themselves to very great danger to put it out. Simon Davis, one of the three appointed by myself as Captain, to supply my place by reason of my wounds, as aforesaid, he being of a lively spirit, encouraged the soldiers within the house to fire upon the Indians ; and also those that adventured out to put out the fire, (which began to rage and kindle upon the house side,) with these and the like words, that *God is with us, and fights for us, and will deliver us out of the hands of these heathen* ; which expressions of his the Indians hearing, they shouted and scoffed, saying : *now see how your*

God delivers you, or will deliver you, sending in many shots whilst our men were putting out the fire. But the Lord of Hosts wrought very graciously for us, in preserving our bodies both within and without the house from their shot, and our house from being consumed by fire, we had but two men wounded in that attempt of theirs, but we apprehended that we killed divers of our enemies. I being desirous to hasten intelligence to the Honored Council, of our present great distress, we being so remote from any succor, (it being between sixty and seventy miles from us to Boston, where the Council useth to sit) and fearing our ammunition would not last long to withstand them, if they continued so to assault us, I spake to Ephraim Curtis to adventure forth again on that service, and to attempt it on foot, as the way wherein there was most hope of getting away undiscovered; he readily assented, and accordingly went out, but there were so many Indians every where thereabouts, that he could not pass, without apparent hazard of life, so he came back again, but towards morning the said Ephraim adventured forth the third time, and was fain to creep on his hands and knees for some space of ground, that he might not be discerned by the enemy, who waited to prevent our sending if they could have hindered it. But through God's mercy he escaped their hands, and got safely to Marlborough, though very much spent, and ready to faint by reason of want of sleep before he went from us, and his sore travel night and day in that hot season till he got thither, from whence he went to Boston; yet before the said Ephraim got to Marlborough, there was intelligence brought thither of the burning of some houses, and killing some cattle at Quabaug, by some who were going to Connecticut, but they seeing what was done at the end of the town, and hearing several guns shot off further within the town, they durst proceed no further, but immediately returned to Marlborough, though they then knew not what had befallen Captain Hutchinson and myself, and company, nor of our being there, but that timely intelligence they gave before Ephraim Curtis his coming to Marlborough, occasioned the

Honored Major Willard's turning his march towards Quabaug, for their relief who were in no small danger every hour of being destroyed; the said Major being, when he had that intelligence, upon his march another way, as he was ordered by the Honored Council, as is afterwards more fully expressed.

The next day being August 3d, they continued shooting and shouting, and proceeded in their former wickedness, blaspheming the name of the Lord, and reproaching us, his afflicted servants, scoffing at our prayers as they were sending in their shot upon all quarters of the house and many of them went to the town's meeting house, (which was within twenty rods of the house in which we were) who mocked saying, come and pray, and sing psalms, and in contempt made an hideous noise somewhat resembling singing. But we, to our power, did endeavour our defence, sending our shot amongst them, the Lord giving us courage to resist them, and preserving us from the destruction they sought to bring upon us. On the evening following, we saw our enemies carrying several of their dead or wounded men on their backs, who proceeded that night to send in their shot, as they had done the night before, and also still shouted as if the day had been certainly theirs, and they should without fail, have prevailed against us, which they might have the more hopes of in regard that we discerned the coming of new companies to them to assist and strengthen them, and the unlikelihood of any coming to our help. They also used several stratagems to fire us, namely, by wild fire in cotton and linen rags with brimstone in them, which rags they tyed to the piles of their arrows, sharp for the purpose, and shot them to the roof of our house, after they had set them on fire, which would have much endangered the burning thereof, had we not used means by cutting holes through the roof, and otherwise, to beat the said arrows down, and God being pleased to prosper our endeavors therein.—They carried more combustible matter, as flax and hay, to the sides of the house, and set it on fire, and then flocked apace towards the door of the house, either to prevent our going forth to quench the fire, as we had done be-

fore, or to kill our men in their attempt to go forth, or else to break into the house by the door; whereupon we were forced to break down the wall of the house against the fire to put it out. They also shot a ball of wild fire into the garret of the house, which fell amongst a great heap of flax or tow therein, which one of our soldiers, through God's good Providence espyed, and having water ready presently quenched it; and so we were preserved by the keeper of Israel, both our bodies from their shot, which they sent thick against us, and, and the house from being consumed to ashes, although we were but weak to defend ourselves, we being not above twenty and six men with those of that small town, who were able for any service, and our enemies, as I judged them about, (if not above,) three hundred, I speak of the least, for many there present did guess them to be four or five hundred. It is the more to be observed, that so little hurt should be done by the enemies' shot, it commonly piercing the walls of the house, and flying amongst the people, and there being in the house fifty women and children besides the men before mentioned. But abroad in the yard, one Thomas Wilson of that town, being sent to fetch water for our help in further need, (that which we had being spent in putting out the fire,) was shot by the enemy in the upper jaw and in the neck, the anguish of which wound was such at the first that he cried out with a great noise, by reason whereof the Indians hearing him rejoiced, and triumphed at it; but his wound was healed in a short time, praised be God.

On Wednesday, August the 4th, the Indians fortified themselves at the meeting house, and the barn, belonging to our house, which they fortified both at the great doors, and at both ends, with posts, rails, boards, and hay, to save themselves from our shot. They also devised other stratagems, to fire our house, on the night following, namely, they took a cart, and filled it with flax, hay and candle-wood, and other combustible matter, and set up planks, fastened to the cart, to save themselves from the danger of our shot. Another invention they had to make the more sure work in burning the house. They

got many poles of a considerable length and bigness, and spliced them together at the ends one of another, and made a carriage of them about fourteen rods long, setting the poles in two rows, with peils laid cross over them at the front end, and dividing them said poles about three foot asunder, and in the said front of this their carriage they set a barrel, having made an hole through both heads, and put an axle-tree through them, to which they fastened the said poles, and under every joint of the poles where they were spliced, they set up a pair of truckle wheels to bear up the said carriages, and they loaded the front or fore-end thereof with matter fit for firing, as hay, and flax, and chips, &c. Two of these instruments they prepared, that they might convey fire to the house, with the more safety to themselves, they standing at such a distance from our shot, whilst they wheeled them to the house: great store of arrows they had also prepared to shoot fire upon the house that night; which we found after they were gone, they having left them there. But the Lord who is a present help in times of trouble, and is pleased to make his people's extremity his opportunity, did graciously prevent them of effecting what they hoped they should have done by the aforesaid devices, partly by sending a shower of rain in season, whereby the matter prepared being wet would not so easily take fire as it otherwise would have done, and partly by aid coming to our help. For our danger would have been very great that night, had not the only wise God (blessed for ever) been pleased to send to us about an hour within night the worshipful Major Williard with Captain Parker of Groton, and forty-six men more with five Indians to relieve us in the low estate into which we were brought; our eyes were unto him the holy one of Israel; in him we desired to place our trust, hoping that he would in the time of our great need appear for our deliverance, and confound all their plots by which they thought themselves most sure to prevail against us; and God who comforteth the afflicted; as he comforted the holy apostle Paul by the coming of Titus to him, so he greatly comforted us his distressed servants both soldiers and town inhab-

itants, by the coming of the said Honored Major, and those with him. In whose so soon coming to us the good providence of God did marvellously appear; for the help that came to us by the Honored Council's order (after the tidings they received by our post sent to them) came not to us till Saturday, August 7, in the afternoon, nor sooner could it well come in regard of their distance from us, i. e. if we had not had help before that time, we see not how we could have held out, the number of the Indians so increasing, and they making so many assaults upon us, that our ammunition before that time would have been spent, and ourselves disenabled for any resistance, we being but few, and always fain to stand upon our defence; that we had little time for refreshment of ourselves either by food or sleep; the said Honored Major's coming to us so soon was thus occasioned; he had a commission from the Honored Council (of which himself was one) to look after some Indians to the west-ward of Lancaster and Groton, (where he himself lived) and to secure them, and was upon his march towards them on the aforesaid Wednesday in the morning, August 4th, when tidings coming to Marlborough by those that returned thither as they were going to Connecticut, concerning what they saw at Brookfield as aforesaid, some of Marlborough knowing of the said Major's march from Lancaster that morning, presently sent a post to acquaint him with the information they had received; the Major was gone before the post came to Lancaster; but there was one speedily sent after him, who overtook him about five or six miles from the said town; he being acquainted, that it was feared, that Brookfield (a small town of about fifteen or sixteen families) was either destroyed, or in great danger thereof, and conceiving it to require more speed to succour them (if they were not past help) than to proceed at present, as he before intended, and being also very desirous (if it were possible) to afford relief to them, (he being then not above thirty miles from them) he immediately altered his course and marched with his company toward us; and came to us about an hour after it was dark as aforesaid; though he

knew not then, either of our being there nor of what had befallen us at the swamp and in the house those two days before.

The merciful providence of God also appeared in preventing the danger that the Honored Major and his company might have been in, when they came near us, for those beastly men, our enemies, skilful to destroy, endeavored to prevent any help from coming to our relief, and therefore sent down sentinels, (some nearer and some further off) the furthest about two miles from us, who if they saw any coming from the bay they might give notice by an alarm. And there were about an hundred of them who for the most part kept at an house some little distance from us, by which if any help came from the said bay; they must pass, and so they intended (as we conceive) having notice by their sentinels of their approach to way-lay them, and if they could, to cut them off before they came to the house where we kept.

But as we probably guess, they were so intent and busy in preparing their instruments (as abovesaid) for our destruction by fire, that they were not at the house where they used to keep for the purpose aforesaid, and that they heard not their sentinels when they shot; and so the Major's way was clear from danger till he came to our house. And that it was their purpose so to have fallen upon him, or any other coming to us at that house, is the more probable in that (as we have since had intelligence from some of the Indians themselves) there were a party of them at another place who let him pass by them without the least hurt or opposition, waiting for a blow to be given him at the said house, and then they themselves to fall upon them in the rear, as they intended to have done with us at the swamp, in case we had fled back as before expressed. The Major and company were no sooner come to the house, and understood (though at first they knew not they were English who were in the house, but thought that they might be Indians, and therefore were ready to have shot at us, till we discerning they were English by the Major's speaking, I caused the trumpet to be sounded) that the said Captain Hutchinson, myself, and

company with the town's inhabitants were there, but the Indians also discerned that there were some come to our assistance, whereupon they spared not their shot, but poured it out on them: but through the Lord's goodness, though they stood not far asunder one from another, they killed not one man, wounded only two of his company; and killed the Major's son's *horse; after that, we within the house perceived the Indians shooting so at them, we hastened the Major and all his company into the house as fast as we could, and their horses into a little yard before the house, where they wounded five other horses that night; after they were come into the house to us, the enemies continued their shooting some considerable time, so that we may well say, had not the Lord been on our side when these cruel heathens rose up against us, they had then swallowed us up quick, when their wrath was kindled against us. But wherein they dealt proudly, the Lord was above them.

When they saw their divers designs unsuccessful, and their hopes therein disappointed, they then fired the house and barn (wherein they had before kept to lie in wait to surprise any coming to us) that by the light thereof they might the better direct their shot at us, but no hurt was done thereby, praised be

* It does not appear which of the Major's nine sons is referred to. Of a family which has afforded so many descendants, and some of them highly distinguished, it may be proper to give their names and the times of their births, so far as they have been ascertained after the most patient and diligent research.

1. Josiah Willard; (no record of his birth has been found.) He married Hannah Hosmer in 1657.

2. Simon Willard, born 31st January, 1640. It has been conjectured that this date must refer to Samuel's birth, and that a mistake was made in the name.

3. Samuel Willard: (the time of his birth has not been ascertained.) He married Abigail Sherman, and after her death, Eunice Tyng.

4. Henry Willard, born 4th June, 1655.

5. John Willard, born 12th February, 1657.

6. Daniel Willard, born 26th December, 1658.

7. Joseph Willard, born 4th April, 1660.

8. Benjamin Willard, born (time not ascertained.)

9. Jonathan Willard, born 14th December, 1669.

The first six were probably born in Concord, Ms.

The 7th and 9th and perhaps the 8th were born in Lancaster. Further notice of this family may be found in *Farmer & Moore's Collections*, Vol. I.

the Lord. And not long after they burnt the meeting house wherein their fortifications were, as also the barn, which belonged to our house, and so perceiving more strength come to our assistance, they did, as we suppose, despair of effecting any more mischief against us. And therefore the greatest part of them, towards the breaking of the day, August the fifth, went away and left us, and we were quiet from any further molestations by them ; and on the morning we went forth of the house without danger, and so daily afterwards, only one man was wounded about two days after, as he was out to look after horses, by some few of them skulking thereabouts. We cannot tell how many of them were killed, in all that time, but one that was afterwards taken, confessed that there were killed and wounded, about eighty men or more. Blessed be the Lord God of our salvation, who kept us from being all a prey to their teeth. But before they went away they burnt all the town except the house we kept in, and another that was not then finished, They also made great spoil of the cattle belonging to the inhabitants ; and after our entrance into the house, and during the time of our confinement there, they either killed or drove away almost all the horses of our company.

We continued there, both well and wounded, towards a fortnight, and August the 10th Capt. Hutchinson and myself with the men there that had escaped without hurt, and also some of the wounded, came from them ; my son Thomas and some other wounded men, came not from them, being not then able to endure travelling so far as from thence to the next town, till about a fortnight afterwards. We came to Marlborough on August the 14th, when Capt. Hutchinson being not recovered of his wounds before his coming from Brookfield, and overtired with his long journey, by reason of his weakness, soon after grew worse, and more dangerously ill, and on the 19th day of the same month, died, and was there the next day after buried ;—the Lord being pleased to deny him a return to his own habitation, and his relatives at Boston, though he was come the greatest part of his journey thitherward. The inhabitants of the town

also, not long after, men, women, and children, removed safely with what they had left, to several places, either where they had lived before their planting or setting down there, or where they had relatives to receive and entertain them. The Honored Major Willard stayed at Brookfield some weeks after our coming away, there being several companies of soldiers sent up thither and to Hadley, and the towns thereabouts, which are about thirty miles from Brookfield, whither also the Major went for a time upon the service of the country in the present war, and from whence there being need of his presence for the ordering of matters concerning his own regiment, and the safety of the towns belonging to it, he through God's goodness and mercy returned in safety to his home and dear relatives at Groton.

Thus I have endeavored to set down and declare both what the Lord did against us in the loss of several person's lives, and the wounding of others, some of which wounds were very painful in dressing, and long ere they were healed, besides many dangers we were in, and fears we were exercised with ; and also what great things He was pleased to do for us, in frustrating their many attempts, and vouchsafing such a deliverance to us. The Lord avenge the blood that has been shed by these heathen, who hate us without a cause, though he be most righteous in all that hath befallen us there, and all other parts of the country, he help us to humble ourselves before him, and with our whole hearts, to return to him, and also to improve all his mercies, which we still enjoy, that so his anger may cease towards us, and he may be pleased either to make our enemies at peace with us, or may destroy them before us. I tarried at Marlborough with Capt. Hutchinson until his death, and came here to Concord, August 21, (though not then quite recovered of my wound) and so did others that went with me. But since I am reasonably well, though I have not the use of my hand and arm as before : my son Thomas, though in great hazard of his life for some time after his return to Concord, yet is now very well cured, and his strength well restored ! Oh, that we could praise the Lord for his great goodness towards us, that he was pleased

to spare so many of us, and add unto our days : he help us whose souls he hath delivered from death and eyes from tears, and feet from falling, to walk before him in the land of the living, till our great change come, and to sanctify his name in all his ways about us, that our afflictions and our mercies may guide us to live more to his glory all our days."

APPENDIX.

IN collecting materials for the preceding discourse various difficulties have been encountered. No records kept by the town previously to 1675 have come down to us. Of those, which commence in 1687, some were destroyed by the burning of the clerk's office; and the rest excepting such as relate to the last 40, or 50 years, are so impaired and mutilated, that it is difficult to obtain from them even a general view of the progress of the town. The records of the church, if any had been kept, previously to 1755, were destroyed or lost more than 50 years ago. As this was an insulated settlement, its early history cannot be learned from the records of the towns, by which it is now surrounded. The following notes collected from various sources are annexed for the purpose of substantiating statements made in the discourse, of illustrating the character of the times and of preserving the knowledge of several facts, which could not be introduced into the Sermon.

A.

The occasion of this notice was, that in the year 1647, three Indians living between this place and Springfield were murdered by other Indians; and in the spring of 1648, five others were killed about half way from this place to Lancaster. On account of these murders some of the Quaboag Indians made friendship with Cutshamoquin sachem of the Massachusetts. They influenced him to procure the Reverend Mr. Elliot to go to the Deputy Governor and solicit his assistance in taking the mur-

derers. An order to assist the Quaboag Indians was forwarded to William Pynchon, Esq. of Springfield. In his reply Mr. Pynchon exposed the subtlety of the Indians, shewed that though they were within the line of this province and subjects of Cutshamoquin, yet neither the murdered, nor the murderers, were subjects of the Government, and that by assisting these Indians the English would expose themselves to an injurious and destructive war. These statements produced a reversal of the order. The Indians of this section of the country are thus described. "There are several small factions at Quaboag, and in all near places there are other small factions. No one faction doth rule all. And one of these petty factions hath made friendship with Cutshamoquin, but I believe they will stick no longer to him than the sun shines upon him."

See Winthrop's journal, Appendix vol. 2, p. 384.

By "Quaboag and all near places," it is not improbable, that Mr. Pynchon intended to comprehend the Nipmuc country generally. The principal settlements of Indians were in Weshakim alias Nashua (Lancaster,) Quaboag (Brookfield) Manchoag (Oxford,) Chabanakongkomum (Dudley,) Waeuntug (Uxbridge,) Hassanemesset (Grafton,) Packahoag (part of Worcester and Ward) Maanexit Wabquisset and Quantisset (Woodstock,) Conn.

B.

At a General Court of Election held at Boston the 20th May 1660.

In answer to the petition of several inhabitants of Ipswich; this Court judgeth it meet to grant the petitioners six miles square, or so much land, as shall be contained in such a compass in a place near Quaboag Pond: provided they have twenty families there resident within three years and that they have an able minister settled there within said term, such as this Court shall approve; and that they make due provision in some way or other for the future; either by setting apart of lands, or

what else shall be thought meet for the continuance of the ministry amongst them ; and that if they shall fail in any of the particulars aforementioned ; this grant of the Court to be void and of no effect.

C.

“ These presents testify, that Shattoockquis, alias Shadookis the sole and proper owner of certain lands at Quaboag hereafter named, hath for good and valuable considerations, him the said Shattoockquis, thereunto moving ; given, granted, bargained and sold, and by these presents doth fully, clearly, and absolutely give, grant, bargain and sell unto Ensign *Thomas Cooper* of Springfield, for the use and behoof of the present English planters at Quaboag and their associates and their successors and to them and their heirs forever, certain parcels of land at, towards or about the north end of Quaboag pond, that is to say, beginning at a little meadow at the north end of the pond Quaboag, which meadow is called Podunk, with the land about it, and so to a little hill Wullamannuck, and from thence northward or north and by east about three miles, and so westward off to the north end of Wickaboag pond, taking in all the plains, meadows and upland from Podunk by Quaboag pond, to Wickaboag pond, all the land betwixt, as that called Nacommuck (viz. a brook where meadow is) and so to Massaquoockcummis, viz. another brook where meadows is, and so through the plain to Wickaboag pond, and then down to Lashaway, viz. the river which comes from Quaboag pond, all the land as aforesaid on the east or the north east side of that river and about three miles north and by east from the river, together with the said river, and the lands on the west side or south or southwest side of the said river, and particularly from Lashaway down the river to a brook or stream called Naultaug, and so up that brook to the head of it southward, and then from the head of that brook to the verge of a hill called Asquoach, and so down southward or south east to that pond Quaboag, taking in all the wet mead-

dow and meadows called Masquabanish and Nanantomqua, it being about four miles from the river to the verge or foot of the hill aforesaid called Asquoach, and about six miles or near thereabouts from the river at the mouth of the brook called Naltaug, to Quaboag pond all the aforesaid tract of land from Wickaboag to Podunk, at the north end of Quaboag, and from Naltaug, to Quaboag, called Naltaug, Lashaway, Massaquockcummis, Nacommuck, Wullamannuck, Podunk, Nanantomqua, Masquabamisk, and so to the hill called Asquoach; all which land afore described, together with the trees, waters, stones, profits, commodities and advantages thereof and thereunto belonging, the said Ensign Thomas Cooper, for himself, and for the present planters of Quaboag, and their associates and successors, is to have, hold and enjoy, and that forever. And the said Shattoockquis, as well for other considerations, as also for and in consideration of the sum of three hundred fathom of wampumpeage* in hand received, doth grant, bargain and sell all and singular the aforenamed tract of land to Ensign Thomas Cooper, his successors and assigns as aforesaid, and to their heirs forever. And the said Shattoockquis doth hereby covenant and promise to and with the said Ensign Thomas Cooper, that he will save the said Thomas Cooper harmless from all manner of claims of any person or persons lawfully claiming any right or interest in the said lands hereby sold, or in any part thereof, and will defend the same from all, or any molestation and incumbrance by any Indians lawfully laying claim or title thereunto. In witness whereof the said Shattoockquis hath hereunto set his hand this tenth day of November 1665.

* "Wompompague," says Mr. Gookin, "is made, artificially, of a part of the wilk's shell, [wholke.] The black is of double the the value of the white. It is made, principally, by the Narragansett Black Islanders (Block-Islanders) and Long Island Indians. Upon the sandy flats and shores of those coasts the wilk shells are found."

Hist. Coll. I, 152.

In Roger Williams' Key, Wampum is considered as the Indian money, and is described in the 24th chapter of that interesting tract. "One fathom of this their stringed money is worth five shillings. Their white money they call Wampum, which signifies *white*; their black, Suckawhock; suki signifying *black*."

Hist. Coll. III, 231.

Subscribed and delivered in the presence of	} The mark of	Shattoockquis.
Elizur Holyoke		The mark of Mattawamppe, an Indian
Samuel Chapin		witness, who challenging some interest in the land, above sold, received
Japhet Chapin.		part of the pay, and consented to the sale of it all.

Shattoockquis an Indian above mentioned did own and acknowledge this to be his act and deed, resigning up all his right, title and interest in the lands abovementioned, unto Thomas Cooper, his associates and assigns as abovesaid, this tenth day of November 1665.

Before me, John Pynchon, Assistant.

D.

At a second session of the General Court held at Boston the 18th of October, 1673.

In answer to the petition of the inhabitants of Quaboag, the Court judgeth it meet to grant their request, and the liberty and privilege of a Township, and that the name thereof be Brookfield: provided they divide not the whole land of the Township till they be forty or fifty families; in the mean time their dividings one to another, exceed not two hundred acres to any present inhabitant.

A true copy as of record.

Examined—Josiah Willard, Secretary.

Immediately after the incorporation of the town, Ensign Thomas Cooper resigned to them his title to the land by the following deed.

I, Thomas Cooper above-mentioned, do hereby relinquish and resign up all my right and title in the lands within mentioned to be bought of Shattoockquis, hereby declaring that my acting in the premises was only in the behalf of and for the use and behoof of the inhabitants of Quaboag (now called Brookfield) and their successors, the purchase of the abovementioned land.

being at their proper cost and charge, who had obtained a grant thereof from the honorable General Court and are now allowed a Town. I do therefore hereby deliver up this instrument or deed of sale to John Warner, Richard Coye and William Pritchard of Quaboag, alias Brookfield, for the use and as the proper right of the inhabitants of Brookfield, the said persons being betruſted by the town or present inhabitants of Brookfield for taking in and receiving this present deed. Wherefore I do hereby deliver it up to them, hereby declaring it and the land therein mentioned to be sold, to be, and belong to the present inhabitants of Brookfield as they are a township, and to particular persons only, according as they have, or shall have grants of land confirmed to them. The whole tract of land above-mentioned I do fully and absolutely resign up to the inhabitants of Brookfield aforesaid, and to their successors and their heirs forever, as witness my hand this 19th day of December 1673.

Thomas Cooper.

December 19th 1673, Lieutenant Thomas Cooper above-mentioned, subscribed hereunto and acknowledged the resigning up this Deed and all his interest in the premises to the inhabitants of Brookfield.

Before me, John Pynchon, Assistant.

This deed was recorded March 1673,

by me, Elizur Holyoke, Recorder.

Hampshire, sc. A true copy from record, examined

per Edward Pynchon, Register.

E.

By his English contemporaries Philip was supposed to be governed chiefly by feelings of hatred and revenge excited against the English on account of a few imaginary injuries received from them. He was regarded not only as implacable in his resentments, but as *delighting* in the infliction of injury and death. The customs of savage warfare undoubtedly led them to misunderstand the principles, by which he was influenced and

to regard as wanton cruelty those measures which were dictated by ardent patriotism. It is believed that the views expressed in the discourse respecting his character and motives, coincide with the opinions of those, who have carefully examined the subject, and also account for his conduct during every part of the war. There are, however, traditionary accounts, which if it were not for their inconsistency with every other part of his course would lead us to adopt a very different opinion respecting him. "Tradition says, he was forced on by the fury of his young men, sore against his own judgment and inclination; and that though he foresaw, and foretold the English would in time by their industry, root out all the Indians, yet he was against making war with them, as what he thought would only hurry on, and increase the destruction of his people. There is a constant tradition among the posterity of the people, who lived next to him, and were familiarly conversant with him, as also with the Indians who survived the war, that both Philip, and his chief old men, were utterly averse to the war, and they shew the spot where Philip received the news, of the first English men that were killed, with *grief and sorrow*, and *wept at the news*; and that a day or two before the first outrages, he had protected an English Man the Indians had captivated, rescued him from them, and *privately sent him home safe*."

See Callender's *Hist. Disc. respecting Rhode-Island*, p. 73, Boston Edition, 1739.

E 2.

"It will not be amiss to let the reader understand the horrible, perfidious and treacherous dealing of these Nipnet Indians, who although of all other they had the least reason as to any pretence of injury, yet did most deceitfully join with Philip and his Indians after they had been several times sent unto by the governor and council to have prevented their rising and also had faithfully promised not to meddle in the quarrel. The inhabitants of Brookfield had been so deluded by those treacherous

villains, that fearing no danger they obtained of those Nipmucs the promise of a treaty upon the 2d of August. Whereupon some of the chief of the town rode along unarmed with Captains Wheeler and Hutchinson till they came to the place appointed."

Hubbard Ind. Wars.

F.

According to all tradition this place is the hill at the north end of Wickaboag Pond. This Hill appears to have been used as an Indian Cemetery. When it was cultivated by the English after their return, great numbers of human bones were exhumated.

G.

The largest collection of Indians at this time was at a place in the south western part of New Braintree. It was called Wenimesset, or Meminimesset. The spot where Captain Hutchinson and his company were attacked cannot now be ascertained. There are two places, which tolerably answer the description given by historians. The one is near the line of Brookfield and New Braintree. The other is nearly two miles north of this line. Without records and with contradictory traditions it is probably impossible to determine with certainty at which place the onset was made.

H.

There has been of late years no small disagreement respecting the place, where the fortified house stood. Some have attempted to maintain that it was northeast of Foster's Hill.* But as no satisfactory evidence in support of this opinion has been found, it is to be regarded as unworthy of credence. There are several

* The Hill east of the Meeting House in the West Parish.

weighty reasons for believing, that it stood on this hill. 1. The principal English settlement was there. 2. The meeting-house, which was burned by the Indians was there. 3. In the account of the attack on the fortification a well in the yard is mentioned, and a well has been discovered near the north west corner of Mr. Marsh's door yard, of which the oldest inhabitants can give no account except that they have been told, it belonged to the fortified house. 4. At a distance of a few feet north of the well the ground when cultivated as a garden was unproductive. As the soil appeared to be good, it was difficult to see any reason for the barrenness. On examination however it was found that a building had stood on the place. Several loads of stone, which had formed a cellar and chimney were removed, amongst which various instruments of iron and steel were found. 5. There is a hill directly west of this place, which corresponds sufficiently well with the descriptions of that, down which the Indians rolled the cart of kindled combustibles. There is then good reason to conclude that it stood between Mr. Marsh's house and barn.

The following particulars respecting the attack have been preserved by Reverend Dr. Fiske. Note p. 13, Historical Sermon. He states, "that three of the men who were killed in the ambushment belonged to Brookfield, viz. Captain John Ayres, John Coye and Joseph Fritchard:—That when the Indians pursued the party into the town, they set fire to all the buildings except a few in the neighborhood of the house in which the inhabitants had taken shelter:—That they endeavored to intercept five or six men that had gone to a neighboring house to secure some things there; but they all got safe to the place of refuge, except a young man, Samuel Pritchard, who was stopped short by a fatal bullet:—That the house in which they were besieged was unfortified, except by a few logs hastily tumbled up on the outside after the alarm, and by a few feather beds hung up on the inside. And though the siege continued several days, in which time innumerable balls entered the house, only one man, Henry Young, who was in the chamber, was killed.—The

Indians shot many fire arrows to burn the house; but without effect. And on one night the besieged were surprized by a sudden light without doors, and soon perceived that the Indians had placed a quantity of combustibles by the side of the house, and set them on fire. And though the people were obliged to go out and draw water to extinguish the flames, and were all the while exposed as marks to the enemies bullets, yet they saved the house without any one's being hurt.—During the siege one man was wounded as he was drawing water. A board fence hid him from the Indians; but one of them seeing the well-pole drawing down, took aim at the place where he thought the man must stand, and struck him just under the chin. The man affrighted exclaimed that he was killed. The Indian, knowing his voice, shouted and said, “Me kill Major Wilson.” When the troop which relieved Brookfield got into the town, which was late at night, they were joined by a great number of cattle, that had collected together in their fright at the conflagration of the buildings, and the firing and war-whoops of the Indians; and for protection these poor animals followed the troops till they arrived at the besieged house. The Indians deceived hereby, and thinking there was a much larger number of horsemen than there really was, immediately set fire to the barn belonging to the besieged house, and to Joseph Pritchard's house and barn and the meeting-house, which were the only buildings left unburnt, and went off. A garrison was maintained at this house till winter, when the court ordered the people away; soon after which the Indians came and burnt this house also.

Long as this note is, I cannot conclude without saying something concerning Major Willard, the celebrated deliverer of the people here. His conduct in altering his course and coming to the relief of Brookfield, being dictated by humanity and executed with bravery and success, has gained him the applause of people in general. But as it was beside his orders,* he was cen-

* “In all expeditions against Indians in the distant forest some latitude is evidently necessary. Probably the very Indians, against whom Major Willard was destined were then at Brookfield.” Hoyt, p. 102.

ured by the Court and cashiered, which disgusted his friends and broke his heart."

It is well known, that a report respecting the censure and degradation of Major Simon Willard had been widely circulated and generally believed. But there are substantial reasons for concluding, that he was not deprived of his office. A gentleman well acquainted with the history of those times, says, "I have consulted the contemporary historians Hubbard and Mather and various pamphlets of that day, and Neal and Hutchinson of a later day, and our historical collections. I have looked through the doings of the Court of assistants from July, 1675, to July, 1676, and also the records of the general court, but find not a word to countenance the assertion that he was cashiered," and concludes, that Doctor Fiske must have derived it "from tradition." To this it is necessary only to add, that on the 2d of March, 1676, he was commander of a detachment for the relief of Groton,* and died at Charlestown, April 24th, of the same year, whilst attending the court of assistants of which he was a member, and his military successor was not appointed till the 3d of May following. These circumstances warrant the conclusion, that Major Willard was not cashiered. His conduct in rescuing the inhabitants of this place from destruction deserves to be commemorated by the descendants of those whose lives he preserved, and his memory will be dear to all, who know how to value deeds of heroism performed for the deliverance of the defenceless.

I.

It is frequently stated or implied by modern historians that Philip personally led on the Indians in their attack. The following statement will correct this misapprehension.

"Upon Friday, being the 5th of this instant (August) Philip and his company came to us at this swamp, six miles from the

* Indian Wars, p. 196. Wor. Edition.

swamp where they killed our men. Philip brought with him about forty men, but women and children many more, the number I cannot tell. Philip's men were about 30 of them armed with guns, the rest had bows and arrows. He observed there were about ten of Philip's men wounded. Philip was conducted to the swamp by two Indians, one of them Caleb of Tatunasket, beyond Mendon. The Indians told Philip, at his first coming, what they had done to the English at Quaboag; then he presented and gave to three sagamores, viz. John, alias Apequinash, Quansit, and Mawtamps,* to each of them about a peck of unstrung wampum, which they accepted. Philip, as I understood, told Quaboag and Nipmuck Indians, that when he first came towards the Nipmuc country and left his own, he had in his company about 250 men, besides women and children, including the squaw sachem and her company, but now they had left him, and some of them were killed, and he was reduced to 40 men, besides women and children. I heard also that Philip said, if the English had charged upon him and his people at the swamp in his own country one or two days more they had been all taken, for their powder was almost spent; he also said, that if the English had pursued him closely, as he traveled up to them, he must needs have been taken." MS. *narrative of George, a christian Indian, taken prisoner in the ambushment of Captain Hutchinson.*

Hutchinson, vol. II. p. 267.

J.

The first entry in the town records is dated February 24th, 1687.

* Mawtamps probably the same as Mattawamppe p. 53, and as "Neatump" p. 12. This should have been Netaump, and the reference to pp. 117 and 202 Ind. Wars.

The Indian name of "Sam" mentioned in page 12 of the Discourse was Shoshanin. See Worcester Magazine, Vol. II. p. 291.

L.

At a great and General Court or Assembly convened at Boston; on Wednesday the 8th June 1692. Upon reading a petition from the Inhabitants of Brookfield alias Quaboag, praying that a Committee may be appointed as formerly, to direct and regulate the settlement of said plantation and the affairs thereof, ordered, that John Pynchon, Esq. Captain Gaml. Partridge, Mr. Joseph Hawley, Mr. Hitchcock, and Mr. Medad Pomroy, be and are hereby appointed and empowered to that service.

William Phipps.

A true copy examined by }
Joseph Willard, Secretary. }

“ Though the inhabitants were incorporated and the town named by the court as early as the year 1673, yet they were not allowed the powers and authorities of a town till the year 1718: But the court appointed and continued a committee consisting of gentlemen belonging to other places, to direct, regulate and ratify all affairs relative to settling and building up the town; so that without said committee the inhabitants could not take up for themselves, or grant to others, any lands. And it was by the direction and assistance of said committee, that monies were granted, a meeting-house built, a minister chosen, &c.— To encourage the settling of the town, especially in the time of the Indian wars, lands were granted to divers persons upon condition they would possess and improve them for a certain number of years.”

REV. DR. FISKE.

M.

Owing to the hostility of the natives and constant exposure to attacks from them, the inhabitants on their return to the town adopted measures for their safety and protection. Several temporary fortifications were erected. Of these the principal was

Gilbert's Fort. It was near the place, where the central school house in the West Parish now stands. Its remains are said to have been visible till within a few years. On the hill north west of this place a tower was built, for the purpose of enabling the inhabitants to watch the movements of the Indians, and to obtain seasonable notice of their approach. It stood on a elevated rock. It is related, that early in the evening of a cloudy day the sentinel discovered Indians lurking in the woods at only a small distance from him. By inadvertence a large portion of the guns which belonged to the fort, had been left at the tower. The sentinel knew, that if he gave the alarm the inhabitants would come for their guns and thus be exposed to the Indians, who were ready to destroy them. In this state of things he waited till it became quite dark. In the mean time he examined all the guns and prepared for an attack. At length he discharged a gun towards a place where he had seen the Indians. They returned his fire. As he was not exposed to injury from their muskets, he took a second piece; and whenever one of their guns was discharged, he fired at the light occasioned by it. Thus single handed he carried on for some hours a contest with them. At length the firing ceased. In the morning blood was found in several places in the vicinity of the tower. It is not improbable, that several Indians were either killed or severely wounded.

Mark's Garrison stood near the south west end of Wickaboag Pond, on a knoll below the junction of the waters of the pond with the Quaboag River. It is related that one day Mrs. Marks being left alone, discovered hostile Indians in the neighborhood of the garrison waiting for a favorable opportunity to attack the settlement. She immediately put on her husband's wig, hat, great coat, and taking his gun, went to the top of the fortification, and "marched backwards and forwards vociferating like a vigilant sentinel, all 's well, all 's well." This led the Indians to believe, that they could not take the place by surprise, and fearing the result of an open, or protracted assault, they retreated without doing any injury.

Goss' Garrison stood west of Wickaboag Pond near the present residence of Mr. Isaac Gleason.

Jenings', or Banister's Garrison is supposed to have stood north east of the South Parish meeting house near the junction of the road from North Brookfield with that to Boston. Some, however, think, that it was south of the meeting house and beyond the river.

N.

" I cannot obtain information enough to enable me to point out the exact order of time, or the day, month or year in which some of the skirmishes and slaughters happened in this town. The first mischief was in the latter end of July or beginning of August, 1692. A party of Indians came into the town and broke up two or three families. Joseph Woolcot, being at work a little distance from his house, his wife being fearful took her children and went out to him. When they returned to the house at noon they found the Indians had been there, for his gun and several other things were missing. And looking out at a window he saw an Indian at some distance coming towards the house. He immediately sent out his wife and his two little daughters to hide themselves in the bushes ; and he taking his little son under his arm and his broad axe in his hand, went out with his dog in sight of the Indian. The dog being large and fierce, attacked the Indian so furiously, that he was obliged to discharge his gun at the dog to rid himself of him : immediately upon which Woolcot set down the child and pursued the Indian till he heard the bullet roll down his gun (the Indian charging as he ran) he then turned back, snatched up his child and made his escape through the swamps to a fort. His wife being greatly terrified, discovered by her shrieks where she was ; and the Indian soon found and dispatched both her and her children. Others of the party about the same time came into the house of one Mason, while the family were at dinner. They killed Mason and one or two children, and took his wife and an infant

which they had wounded, and carried them off. They also took two brothers, Thomas and Daniel Lawrence; they soon despatched Thomas, pretending he had misinformed them about the number of men that were in the town. John Lawrence, their brother, rode with all haste to Springfield for assistance. A company under the command of Captain Coulton came with the greatest speed and pursued the Indians. They found Mrs. Mason's child, which the savages had knocked on the head and thrown away in the bushes; and continuing their pursuit, they came upon the Indians' encampment, which was a sort of brush hedge, which they deridingly called "Englishmen's fort." The party waited till break of day, and then came so near as to put their guns through this brush and fire upon the Indians, 14 or 15 of whom were killed. The rest fled with such precipitation as to leave several of their arms, blankets, powder horns, &c. and their prisoners, Daniel Lawrence and Mrs. Mason, whom our men conducted back.—This same John Lawrence, who rode express and procured the company that rescued the above-mentioned prisoners, was afterwards going in company with one Samuel Owen in search of a man that was missing: the Indians came upon them, killed Lawrence, but Owen escaped.—Mary McIntosh was fired upon and killed as she was milking her cows. Robert Grainger and John Clary were passing along the road on a certain day; and being fired upon by the savages, Grainger was killed on the spot; Clary attempted to escape, but had not fled far before he also was shot down.—At another time Thomas Battis of Brookfield riding express to Hadley, was killed in the wilderness, in a place now called Belchertown.—Early one morning John Woolcot, a lad about 12 or 14 years old, was riding in search of the cows, when the Indians fired at him, killed his horse under him and took him prisoner. The people at Jennings' garrison hearing the firing, and concluding the people at another garrison were beset, six men set out for their assistance, but were waylaid by the Indians. The English saw not their danger till they saw there was no escaping it. And therefore, knowing that an Indian could not look an Englishman

in the face and take a right aim, they stood their ground presenting their pieces wherever they saw an Indian without discharging them, excepting Abijah Bartlett, who turned to flee and was shot dead. The Indians kept firing at the rest, and wounded three of them : Joseph Jennings in two places, one ball grazed the top of his head, by which he was struck blind for a moment ; another ball passed through his shoulder wounding his collar bone ; yet by neither did he fall, nor was he mortally wounded. Benjamin Jennings was wounded in the leg, and John Green in the wrist. They were preserved at last by the following stratagem. A large dog hearing the firing came to our men ; one of whom, to encourage his brethren and intimidate the Indians, called out " Captain Williams is come to our assistance, for here is his dog." The Indians seeing the dog and knowing Williams to be a famous warrior, immediately fled, and our men escaped. John Woolcot, the lad abovementioned, was carried to Canada, where he remained six or seven years, during which time, by conversing wholly with Indians, he not only entirely lost his native language, but became so naturalized to the savages, as to be unwilling for a while to return to his native country.* Some years afterwards, viz. in March, 1728, in a time of peace, he and another man having been hunting, and coming down Connecticut river with a freight of skins and fur, they were hailed by some Indians ; but not being willing to go to them, they steered for another shore. The Indians landed at a little distance from them ; several shots were exchanged, at length Woolcot was killed.

" The last mischief which was done by the savages in Brook-

* The difficulty of retaining in civilized society those who had been so long in captivity, as to become accustomed to savage life, was often very great. A singular instance is found in page 240 of the Record of Lands. " December 9th. 1714, then granted to Margaret Otice, alias Lebuc one that was a prisoner in Canada and lately come from thence, forty acres of upland in Brookfield and twenty acres of meadow ; provided she returns not again to live in Canada, but turies in this province or territory and marries to Captain Thomas Baker." The proposal was accepted. Captain Baker was the first representative sent from this town to the General Court.

field, was about the 20th of July, 1710. Six men, viz. Ebenezer Haward, John White, Stephen and Benjamin Jennings, John Grosvenor, and Joseph Kellog, were making hay in the meadows, when the Indians, who had been watching an opportunity to surprise them, sprung suddenly upon them, dispatched five of them, and took the other (John White) prisoner. White, spying a small company of our people at some distance jumped from the Indian that held him and ran to join his friends; but the Indian fired after him, and wounded him in the thigh, by which he fell; but soon recovering and running again, he was again fired at and received his death wound." REV. DR. FISKE.

O.

"October 12th, 1716. Whereas about three years since the General Court allowed to the ministry in Brookfield twenty pounds; of which sum Mr. Elmer who left the ministry there so as he had but one half of said sum paid to him, there remains ten pounds of said donation; the Committee judge it meet this last part be paid to Mr. Thomas Cheney the present minister, as part of his salary." How many such grants from the General Court the town of Brookfield obtained, is not known but in one instance. That was on the petition of the inhabitants in 1698, then consisting but of twelve families. The document manifests so worthy a spirit in those early settlers, and the civil rulers of those times, that it deserves to be published, for a memorial of them.

The petition of the inhabitants of Brookfield to the Honored General Court, assembled at Boston, Nov. 1698, humbly sheweth:—

First. That we seem to be called of God, to continue our habitation in this place, we are low in the world, and it would be a breaking thing to our estates, to remove to any other plantation. And the land here is very capable of entertaining a considerable body of people; though inhabitants have been slow

to come to us by reason of the war, yet the land is very encouraging, capable to afford a comfortable subsistence to many families.

Second. That it is an intolerable burden to continue as we have done, without the preaching of the word. God doth require not only family worship, but his public worship: it is the ordinance of God that on the Sabbath day, there should be an holy convocation: and that his word be preached by those that are able and faithful, and our necessities put us upon it earnestly to desire it; both we and our children, need the instructions, rebukes and encouragements of the word: the darkness and deadness of our own hearts, together with the many snares that are in the world, and an experimental conviction to us, that we need all those helps and advantages that God hath sanctified for our good.

Third. That we are not able at present to maintain the worship of God; we are but 12 families, and are not of estate sufficient to give suitable encouragement to a minister; we are willing to do to the outside of our ability; but though as much as can be expected from us, it will not amount to such a sum as a minister may reasonably require for his labor.

Fourth. That if this Honored Court would please to pity us, and grant us some help for a few years, for the maintenance of a godly, able minister, besides the advantage that it may be to these few families that are here, it would be a means of bringing many other inhabitants to us, whereby we shall be so far assisted, that we may of ourselves, be able to uphold the worship of God, and not be burdensome to others.

Under these considerations we humbly beg, that this Honored Court would exercise compassion to us, and assign some relief to us out of the public treasury, which we shall look upon, not only as a testimony of your zeal for the worship of God, but also of your tender compassion to the souls of those, whom God hath made you fathers of: and your petitioners shall pray, &c.

Read, Nov. 23 1698.

In answer to the above petition,
Ordered that there be twenty pounds paid
out of the public Treasury of this Pro-
vince, towards the support of an orthodox
minister for one year to commence from
the time of the settlement of such minis-
ter amongst them.

Sent up to the Honorable the Lieuten-
ant Governor and Council for Concur-
rence. Nathaniel Byfield, Speaker.

{ Samuel O. Owen,
his mark.
Thomas Barnes,
Hervey Gilbert,
Stephen Gennings,
Jno. Woolcott,
James Pettee,
Samuel Davie,
William Barnes,
Thomas Parsons,
Thomas Rich,
Abyan Bartlett
Daniel Price,
Jno. Clary,
Joseph Marks,
{ John Pettee.

Read in Council, Nov. 24, 1698, and voted a concurrence
with the Representatives,

Isaiah Addington, Secretary.

P.

Congregational Meeting Houses.

The first meeting house stood on Foster's Hill about half a
mile south east of the present meeting house. It was on the
north side of the old road to the south Parish, about equally
distant from the house of Mr. Baxter Barnes and that of Mr.
Tyler Marsh.

The place in which the people met during the thirty years
which elapsed after their return from dispersion and before the
building of the second meeting house, cannot now be ascertain-
ed. From their constant exposure to the irruptions of the In-
dians, it is probable, that according to the customs of insulated
settlements at that time, they met in a fortified place. As Gil-
bert's Fort was in the centre of the settlement, it is not unlikely,
that for many years the inhabitants assembled there for public
worship. For a few years previously to the building of the
second meeting house it seems quite probable, that they met in

a house, which stood nearly opposite to the residence of Mr. Baxter Barnes. A building, called the TOWN HOUSE stood in that place; and after the completion of the second meeting house, was given to the Reverend Mr. Cheney, on the condition, that he would release the town from that part of their contract in which they had agreed to build him a house.

The second meeting house was built on the ground, where the first had stood. The records of the town with the doings of the Committee thereon will give a distinct view of the house and illustrate the circumstances, in which the work was undertaken.

“Nov. 22, 1715. The Inhabitants of Brookfield agreed by the consent of the Committee to build a Meeting-house wherein to carry on the worship of God; in form and manner as followeth, viz. 45 feet in length, 35 feet in width, and to put in gallery pieces so that they may build galleries when they shall have occasion; and to carry on the building the said house as far as they can conveniently with their labors, and what shall be required in money for the carrying said work to be raised by a town rate and if any person or persons refuse to labor, having suitable warning by the committee hereafter mentioned, they shall pay their proportion in money. The inhabitants likewise agree to get the timber this winter.”

“The Committee unanimously agree that the inhabitants build a meeting house wherein to attend the worship of God which shall be set up and erected in said place where formerly the meeting house was built near old John Ayres' house lot lying near about the centre of the town.”

The third meeting house was built in 1755, and stood on the place which the present meeting house occupies. It was 45 feet in length and 35 in breadth. In 1794 it was removed and appropriated to the use of Parish and Town Meetings.

The present meeting house was raised in 1794, and completed the next year. Length of the house including the west porch 80 feet, length of the body 65 feet, breadth 55. It was dedicated November 10th 1795. In 1838, 43 years from the time of its

being built, the present meeting house was entirely remodeled. It was wheeled round to a right angle with its former position, and carried back about a rod in the rear of its original site. An addition was made, on each side of the old porch, the extent of the building; making the length 80 feet, the breadth 52 feet. A steeple was erected instead of the former cupola 92 feet in height and bears the vane which was on the old meeting house. A projection of six feet with four pillars were added in front.—Beneath the building a new basement story was formed, 65 feet in length, 52 in width, which is divided into two apartments; one for a vestry, the other for a Town Hall. By sliding doors the two may be thrown together whenever occasion may so require. The house was dedicated January 1, 1839. Rev. Mr. Winslow, of Boston, preached the dedication Sermon.

The old house was appraised at \$1488. The cost of the new, including the chandelier, stoves and other incidental expenses, was \$5488. The pews sold for more than the appraised value, \$1165. The cost of finishing vestry and Town Hall, \$300.

Second Parish, now North Brookfield.

The first meeting house was raised in 1749 and completed after a few years. This house was occupied for public worship till January, 1824, when a new one situated about half a mile north of the old one was completed. It is a neat and commodious edifice.

Third Parish.

The meeting house in the south Parish was raised in April, 1754. It was the design of the party, who erected the frame, eventually to induce the inhabitants of the First parish to unite with them in completing and occupying the house. When the subject was presented to the General Court, an injunction was issued against the proceeding, till some order should be given by the Court: a viewing committee was appointed, who reported

in favor of a separation, and of the incorporation of a third parish. This report was accepted November 8th, 1751. For many years, little was done towards a completion of the house, as will appear from the report of a parish committee, April 19th, 1758. "The pew spots set out and numbered shall be sold, or granted as prized to such persons in the third precinct being freeholders; giving the first offer and choice to the person, who is highest upon the town list in rateable estate and personal, as the list now stands in the clerk's office: and if refused by the first on the list, said spot shall be offered to the next highest on the list, and so to be sold, or granted in succession, till said spots are all taken up and sold. Also that the purchaser may pay for the spot in such materials, as shall be suitable for finishing the meeting house; also the purchaser shall give his note of hand to a Committee, which said precinct shall appoint for to receive notes of hand for said sum or sums of money, or materials as the purchaser shall give, and to agree with the purchaser and allow him a reasonable price for the stuff; and that the notes shall be payable in six months, and the Committee shall be obliged to use the money and materials in finishing the meeting house, as the precinct shall give orders to said Committee within eighteen months. Also every purchaser shall be obliged to build his pew upon said spot, and ceil up to the windows and case the windows and the parts within the limits of the grant up to the gallery, or the first girt; if not the purchaser shall forfeit the before mentioned pew spot to the precinct to be disposed of as if it had not been taken up." This report was accepted, and it was voted, "that the precinct Committee be a Committee to dispose of the new spots according to the report and to take notes and to call in and receive the money, or materials of the purchasers of the pew spots; to provide stuff to build a pulpit, deacons seats and minister's pew, and to make use of the over-plus towards finishing the meeting house according to the precinct order, if any there be.

The dimensions of the house were, length 55 feet, breadth 42 feet. In 1790 it underwent a thorough repair. A porch 12

feet square was built surmounted by a steeple. The back body seats below and above were removed, and pews were constructed in the places which they occupied. In 1811 a clock was presented for the meeting house by Cheney Reed, Esq. on the condition that the parish would keep it in repair. In 1836 this meeting house was entirely rebuilt, (except the body of the frame) and remodeled. The porch and steeple, at the west end, were taken down, the frame removed south some sixty feet, a projection, pillars and steeple added at the east end; which makes the front or entrance, and a basement story formed beneath. The whole is finished in a neat style. The story on the ground, called the Town Hall, is commodiously fitted up for holding Town meetings, and for other literary occasions. The cost of the whole about \$3500.

The Meeting house of the Evangelical society in South Brookfield was raised in 1828, and was dedicated August 13th, of the same year. The dimensions of the house are, length, 50 feet, breadth, 42 feet. In 1833 the Evangelical Society was presented with a bell for their Meeting House weighing about 600 pounds, by Messrs Jabez & George Howe & Samuel Johnson of Boston. Also in the same year the society was presented with a suit of lamps, one astral, and 9 others—for lighting the pulpit and Church: by Henry Banister of Newburyport, also with a handsome table for the Communion Service by Miss Martha Tufts.

Since the building of the Meeting house, the basement story has been finished at the joint expense of Capt. William Howe and his son Francis. It is of the same extent as the house; is well lighted and divided into two rooms: the one 42ft by 20, the other 42 by 30. The former for holding religious conferences, &c., the latter to be united with the compartment, by removing the moveable partition, for the accommodation of the Town to hold Town-meetings.

Burying Yards.

The place of the first burials is not known. Tradition fixes

it somewhere in the fields eastward of the meeting house in the first parish. It probably was near a road, which in the first settlement of the town connected Foster's Hill with the Connecticut road in the neighborhood of Deacon Samuel Barnes.

The old Burying Ground in the first parish began to be used as a depository of the dead soon after the return of the inhabitants from the dispersion in Philip's war. Two men, who were killed by the Indians between this place and North Brookfield, are said to have been the first that were interred there. The six men, who in 1710 were killed in the meadows between this place and the South Parish, were soon afterwards buried near them. The six graves are still discernible in the line next west of Mr. Cornelius White's. It is often asked, why was a place selected so far from a public road. To this it is necessary only to say, that the ancient road from Boston to Hartford passed over the plain a little north of the meeting house, and through the fields along the east side of the burying yard.

The first interments in the present burying ground were those of Doctor Whitman Gilbert and Lieutenant John Phipps, on the 10th of January, 1809.

South Parish.

The burying ground in the South Parish began to be used as a depository of the dead, probably as early as 1720.

Q.

"At a meeting of the Inhabitants of Brookfield, on April the 5th, 1716. Voted that Thomas Barnes be moderator for said day. Voted that Edward Walker, Senior, Joseph Banister, and Elisha Rice, do further discourse Mr. Cheney, as to his proposals in order to settlement in said place, to carry on the work of the ministry. Having considered Mr. Cheney's proposals, the inhabitants voted to give Mr. Cheney for his salary, fifty-two pounds yearly for three years, and to rise forty shillings a year until it comes to seventy pounds, and there to stay. 2dly. Voted

that Mr. Cheney have all the land that the Committee propose to give him. 3dly. Voted to build him a house and barn according to the direction he has given; Mr. Cheney providing glass and nails and iron. 4thly. Voted to break up, and fence in, and fit to sow, eight acres of land; four acres upon the hill, 2 acres to be planted out with orcharding this year, and 4 acres to be broke up on the plain this year, the other two acres to be done within four years. 5thly. Voted to get Mr. Cheney twenty five cords of wood yearly his lifetime. 6thly. Voted to give Mr. Cheney each man one day's work yearly for six years, his house and barn to be built in four years, always provided Mr. Cheney be our ordained minister.

Thomas Barnes, Moderator.

Approved and allowed by the Committee for Brookfield, May 16th, 1716, provided Mr. Cheney be their settled minister three years.

SAMUEL PARTRIDGE.

JOHN PYNCHON.

SAMUEL PORTER.

EBENEZER POMROY.

July 16, 1717. At a meeting of the Inhabitants of Brookfield. Voted, the third Wednesday in October next is appointed and set apart for Mr. Cheney's ordination. Voted that the town celebrate and set apart a day of fasting and prayer to implore God's presence with us in this solemn and weighty matter, which day is left to Mr. Cheney to appoint; full and clear votes.

R.

To his Excellency Samuel Shute, Esq. Captain-General and Governor in Chief in and over his Majesty's Province of Massachusetts Bay in New England.—The honorable Council and Representatives convened in General Court the 28th of May, 1718.

We undernamed the Committee for Brookfield after many disappointments by War and otherwise which for a long time the people have labored under, by the good providence of God are now so increased, that they are now near fifty families on the place, have near finished a very convenient meeting house, have settled a Church and ordained an orthodox and learned minister, we humbly propose, that they be made a Township, to order all the affairs of a Township according to the direction of the law by themselves, and said committee released; which we submit to the Courts determination and for your Excellency and Honors shall ever pray.

SAMUEL PARTRIDGE.	} Committee for Brookfield.
SAMUEL PORTER.	
LUKE HITCHCOCK.	

In the House of Representatives November 12th, 1718, read and ordered that the prayer of this petition be granted and that the inhabitants of the town of Brookfield be invested with all the powers, privileges and authorities to direct, order and manage all the affairs of the said township, that other towns are or ought to be invested with; and that the Committee be dismissed from their care of them with the thanks of Court for their faithful service. Agreed the said town to lye to the county of Hampshire*

Sent up for concurrence,

John Burrell, Speaker.

In Council, November 12th, 1718.

Read and concurred, with the amendments sent down for concurrence,

J. Willard, Secretary

A true copy from the files, Examined,

J. Willard, Secretary.

At a great and general Court or Assembly of his Majesty's Province of the Massachusetts Bay in New England held at Boston on Wednesday the 4th November, 1719. December 3d 1719. A petition of Thomas Barnes and others of the select

* Worcester County was incorporated April 2d, 1731, and Brookfield was included within its limits.

men of the town of Brookfield in behalf of said town shewing that by an order of the General Court held in May, 1701, the Committee for the said town were directed to survey and make a plot of the said township containing by grants the contents of eight miles square, and lay before the Court such plot for further consideration of the bounds of the said township: that the same has been cut; the plot being mislaid and no act of the Court passed thereon: therefore praying that the said survey and plot may be accepted and confirmed and that the inhabitants may have the same power and privileges, that other towns are vested with.

In the house of Representatives read and resolved that the prayer of this petition be granted, and that the bounds of the township of Brookfield be granted, confirmed and established accordingly and agreeable to a plot thereof and herewith exhibited, taken by Timothy Dwight surveyor; and that the inhabitants that now are, or hereafter shall be, are invested with all the powers, privileges and authorities that other towns have, and, that the choice of town officers made for said town in March is hereby approved and confirmed.

In council read and concurred,

Consented to, Samuel Shute.

As the population increased in the neighborhood of Brookfield, new towns were formed; and in their incorporation some of them obtained portions of the territory included in this grant. A large part of the town of Warren, a small portion of New Braintree, and of Ware, and the whole of North-Brookfield, originally belonged to this town. Its present boundaries are north by New-Braintree, and North-Brookfield; east, by Spencer and Charlton; south, by Sturbridge and Brimfield; west, by Warren and Ware. It is said to contain about 27,000 acres of surface. Few towns present so varied and pleasing scenery. There are two extensive ponds; one in the west parish called Wickaboag, the other in the south parish, called Quaboag. Two streams (rising from several sources in Oakham, Paxton and Spencer, the one called by the first settlers "Five mile River," and re-

cently "Mill River;" and the other "Seven mile River") form a junction and empty into the north-eastern part of Quaboag pond. Near the north-western corner of the pond is an outlet called Quaboag river, which proceeds slowly in its channel through extensive meadows, till it arrives near the south-west part of Wickaboag pond; where it receives from this pond a tributary, and takes the name of Lashaway. In Warren and Palmer it receives many other tributaries, takes the name of Chickopee, and passes westward, till it empties into the Connecticut.

Brooks and small streams intersect the town in various directions, contributing to the fertility of the soil, the amenity of the place, and the convenience of the cattle; but for want of descent they are not suitable for mills.

There are several springs, whose waters are sufficiently impregnated with iron and other minerals to be highly useful in some diseases. The chalybeate springs of the South Parish have been a resort of invalids; and many are said to have been relieved by the use of the water. There is also a spring on the border of the pond near the meeting house in the first parish. In the fall and winter it has often been covered by the rise of the pond. In the few cases, in which its waters have been used for dyspepsia and similar diseases, it has been found highly beneficial. A project is formed to protect the spring from the occasional inundation of the pond and to render it a pleasant resort.

The waters of the pond seem to be impregnated in a small degree with iron. Vast quantities of ore have been annually taken from it and transported to the Foundry.

Representatives in the Legislature of Massachusetts.

1719 Thomas Baker.

From this time to 1731, I have not been able to learn that the town was represented.

1731 Joseph Dwight
1732 Samuel Barnes
1733 Joseph Dwight
1734 Joseph Dwight

1735 Joseph Dwight
1736 Joseph Dwight
1737 none
1738 Joseph Dwight

1739 Joseph Dwight	1780 Dwight Foster
1740 Josiah Converse	1781 Phineas Upham
1741 Joseph Dwight	1782 Phineas Upham
1742 Josiah Converse	1783 Benjamin Rice
1743 Josiah Converse	1784 Benjamin Rice
1744 Thomas Gilbert	1785 Phineas Upham
1745 Josiah Converse	1786 Daniel Forbes
1746 Thomas Gilbert	1787 Daniel Forbes
1747 Josiah Converse	Nathaniel Jenks
1748 Joseph Dwight }	Speaker
1749 Joseph Dwight }	of the House.
1750 Josiah Converse	1788 Daniel Forbes
1751 Joseph Dwight	1789 Daniel Forbes
1752 none—and in conse-	1790 Daniel Forbes
quence of their failure the	1791 Dwight Foster
town was fined £ 14.	1792 Dwight Foster
1753 William Ayres	1793 Thomas Hale, jun.
1754	1794 Thomas Hale, jun.
1755	1795 Thomas Hale, jun.
1756 Jabez Upham	1796 Thomas Hale, jun.
1757 Jabez Upham	1797 Phineas Upham
1758 Jabez Upham	1798 Thomas Hale
1759 Jabez Upham	1799 John Cutler
1760 Jabez Upham	1800 John Cutler
1761 Jedediah Foster,	1801 John Cutler
1762 " "	1802 John Cutler
1763 " "	1803 John Cutler
1764 " "	1804 Jabez Upham
1765 " "	1805 Jabez Upham
1766 " "	1806 Jabez Upham
1767 " "	1807 Oliver Crosby
1768 " "	1808 Dwight Foster
1769 " "	Rufus Hamilton
1770 " "	Oliver Crosby
1771 " "	Isaac Nichols
1772 " "	1809 Dwight Foster
1773 " "	Oliver Crosby
1774 " "	Rufus Hamilton
1775 " "	Simeon Draper
1776 Benjamin Rice	1810 Thomas Hale
1777 John Phipps	Oliver Crosby
James Converse	Elisha Hammond
Benjamin Rice	Rufus Hamilton
1778 John Lyscomb	1811 Thomas Hale
1779 Jedediah Foster	Oliver Crosby

Jabez Upham	Ebenezer Merriam
Elijah Clapp	1828 Alanson Hamilton
1812 Oliver Crosby	John Homans
Elisha Hammond	1829 Simeon Draper
Simeon Draper	Ebenezer Merriam
1813 Samuel B. Rice	Alanson Hamilton
Oliver Crosby	1830 Simeon Draper
1814 Seth Field	Alanson Hamilton
Oliver Crosby	1831 Abraham Skinner
1815 Elisha Hammond	1832 Solomon Gilbert
Simeon Draper	Rufus Harrington
1816 Simeon Draper	1833 Solomon Gilbert
Israel Smith	Rufus Harrington
Samuel B. Rice	1834 Lewis Abbott
1817 Seth Field	Isaac Gleason
Simeon Draper	1835 Ebenezer Merriam
1818 Seth Field	Lewis Abbott
Simeon Draper	1836 Ebenezer Merriam
1819 Simeon Draper	Lewis Abbott
Seth Field	1837 Harrison Hathaway
1820 none	Aaron Kimball
1821 Joseph W. Hamilton	1838 Ebenezer Prouty
1822 Seth Field	Silvanus Thomas
1823 none	1839 Amos Prichard
1824 none	Francis Howe
1825 Thomas Bond	1840 Luther Stowell
1826 Heman Stebbins	1841 none
1827 John Homans	1842 Francis Howe

The following inhabitants of Brookfield have been Senators for the county of Worcester in the Legislature of Massachusetts during the period designated by the dates connected with their respective names.

1780 Honorable Joseph Dorr* 1783.
 1798 Honorable Thomas Hale 1810.
 1808 Honorable Pliny Merrick 1808.
 1815 Honorable Oliver Crosby 1818.

Representatives in Congress.

1793 Honorable Dwight Foster 1801.
 1807 Honorable Jabez Upham 1809.

* At the time of his election he resided in Ward.

Senator in Congress.

1800 Honorable Dwight Foster 1803.

S.

At a legal meeting of the Inhabitants of Brookfield on Monday the 28th day of November, 1748. Then voted Joseph Dwight, Esq. moderator for said meeting. After a long debate the question was put by the moderator, whether they would grant the prayer of the petition of Captain Witt and others, praying to be set off a separate precinct with butts and bounds as set forth in said petition and it passed in the negative.—Then voted that the petitioners and such others of the northeasterly part of the said town, who shall signify their desire under their hands to the clerk of the town therefor within three months from this day, provided their possessions do not exceed a third part of the said town for quantity and quality be set off a distinct and separate parish. And then voted to concur with the vote of the Church in their choice of Mr. Elisha Harding to be their minister.

December 22d. Met according to appointment, and after a considerable debate thereon voted that there be given and granted to Mr. Elisha Harding for his encouragement to settle in the Gospel ministry in said town the sum of one thousand pounds old tenor currency. 2dly. Voted that there be given and granted to the said Mr. Elisha Harding for his yearly salary and support during the time of his continuance in the ministry aforesaid the sum of five hundred pounds old tenor currency accounting the same as though to be paid in Indian corn at 20s. per bushel and rye at 30s. per bushel, and wheat at 40s. per bushel, and so the five hundred pounds to be diminished or increased yearly in proportion to the prices of those commodities as they shall yearly rise or fall and be commonly bought or sold in said town; provided he release to the town all right to the ministry lands or in case he inclines to have the improvement thereof he have the liberty thereof allowing and paying as much as any other person or persons would give therefor.

T.

In consequence of the annoyance occasioned by Indians instigated and employed by the French it was deemed expedient to undertake an expedition for the conquest of Canada. Extensive preparations were made by the inhabitants of this place to bear their part in carrying the project into execution. Arms and ammunition were procured and stored in the house of General Dwight, now owned by Mr. Nathaniel Lynde. Winter was regarded as the most favorable time for the expedition, and hence a quantity of "*snow shoes*" were made and deposited in the same place to facilitate the enterprise.*

At a town meeting in May, 1776, the question was asked "whether the town would support the Honorable Congress in the measure, if they for our safety should see fit to declare the colonies independent of Great Britain, and it passed in the affirmative almost unanimously," and during the whole of that eventful struggle they did not yield to despondency, nor fail to redeem the pledge which they had given.

In 1787, when the insurgents under Shays disturbed the peace of the State and threatened to destroy our civil institutions, the inhabitants of this place were not uninterested spectators of the scene. And though it is admitted, that a portion of them were found in the ranks of the insurgents, yet it cannot be denied, that the government received from the remainder a prompt and efficient co-operation. A company was sent to Worcester to protect the Court about to sit in that place. These were soon ordered to Springfield. Others from the town were added to them. The troops from Brookfield on the side of the government consisted of a company of Infantry from the South Parish, a portion of Colonel Crafts' Regiment of Cavalry, and a company of Volunteers from the town at large, under the command of

* The "*snow shoes*" remained in the house till after the reduction of Quebec by General Wolfe in 1759: In the winter of 1761, or 2, several pairs of them were borrowed by Mr. Jesse Abbot and his friends to effect the interment of a person, who died when there was an unusual depth of snow.

Colonel Jeduthan Baldwin, as Captain ; Colonel Banister, and Major Goodale, as Lieutenants. This Company, joined to Colonel Crafts' Troop, and conveyed in sleighs, was very efficient. They were sent on an expedition to a town, then called Murrayfield, to intercept provisions destined for Shays' men from Berkshire, guarded by 50 soldiers under the command of Colonel Ludington. By a rush on the village at midnight the whole party was taken with 14 sleigh loads of provisions and safely lodged the next day at Northampton. The next day the little remnant of Shays' men were pursued and routed at Petersham.

U.

* Before giving a list of the individuals of this town, who have received collegiate honors, it is proper to mention the following persons, who either resided elsewhere at the time of their graduation, or did not receive the advantage of literary Institutions.

Brigadier General Joseph Dwight was the son of Henry Dwight of Hatfield, born October 16th, 1703, settled at Brookfield, removed to Great Barrington, and died June 9th, 1765. He was graduated at Harvard College, 1722. Admitted to the practice of Law at Worcester on the first establishment of the county, was a member of the Council, Colonel of the Militia, Brigadier General in the expedition against Louisburg in the year 1745, and afterwards Judge of the Court in the County of Berkshire.

The following notice of the late Judge Upham of New Brunswick, taken from a recent publication by Geo. A. Ward, containing Biographical Notices of many American Loyalists and other eminent men, is thought deserving a place in this list of individuals of this town, who have received collegiate and civil honors.

" Joshua Upham, Esq. the son of Dr. Upham of Brookfield, was born in that town in 1741. He was graduated at Harvard University in 1763 in a class with several who afterwards acted im-

portant parts on the general stage. One of the first woolen factories ever attempted in this country he established in 1768, at Brookfield. On finishing his professional studies, he was admitted to the bar in Worcester, August 1765. He commenced practice in his native Town, pursued his business with successful assiduity in the courts, till 1776, or the following year. He removed from Brookfield to Boston, where he resided till 1778, and thence to New York, where he continued during the remainder of the War. While in New York, he was aid-de-camp to Sir Guy Carlton, and before he left the British army, became a Colonel of dragoons.

On the organization of the government of the province of New Brunswick in 1784, Upham, who had been one of the first settlers there, returned to his favorite science, the law. He was appointed Judge of the highest court in the province, and sustained the important and responsible duties of his office with industry and ability. In 1807 he was selected by his brethren on the bench to visit England, for the purpose of obtaining from the government a more perfect organization and arrangement of the judiciary in the British American provinces. He fully succeeded in the object of appointment; but did not live to return to his country. He died in London in the year 1808."

Honorable Jedediah Foster was born at Andover, and was graduated at Harvard College in 1744, and settled in Brookfield. In 1754 he was appointed a Justice of the Peace and of the Quorum for the county of Worcester. In 1751 he was appointed a Major of forces raised for the defence of the country, when threatened with an invasion by the French advancing by way of Crown Point and lake Champlain. He was a member of the "Provincial Congress" and at the commencement of hostilities with Great Britain and before the government was established, he was chosen by the people as Colonel of a Regiment. In July, 1755, he was appointed a member of the supreme Council. He was afterwards a Judge of Probate and also of the Supreme Court. In March, 1779, he was a member of the convention at Cambridge for the purpose of forming a Constitution and a member of the Committee for drafting it.

He died much lamented October 17th of the same year, aged 55.

Honorable Joseph Dorr was graduated at Harvard College in 1752, settled in Ward, and afterwards removed to Brookfield, where he died October 31st, 1808, aged 78. He was appointed a Judge of the Court of Common Pleas in 1776 and resigned in 1801. Judge of Probate in 1782, and resigned in 1800. In 1780 he was chosen senator for the county of Worcester.

Honorable Pliny Merrick was graduated at Harvard College in 1776, was appointed a Justice of the Court of Sessions in 1807, and in 1808 was chosen a Senator for the county of Worcester. He died March, 1814 aged 59.

Honorable Oliver Crosby was born at Brookfield June 3d, 1766. Though he did not receive the advantages of a public education, yet by his solitary efforts, and the excitement produced by a society* for mutual improvement, he acquired a strength of mind and an acquaintance with facts which qualified him to fill several important stations. In 1814 he was appointed a Justice of the Court of Common Pleas, and in 1815 he was elected a Senator for the county of Worcester. He died July 24th, 1818.

Honourable Diederick Leertouwer consul of their High Mightinesses, the States General of the United Netherlands for the States of Massachusetts and New Hampshire, resided many years in this town. He died August 24th, 1798, aged 38. His family have returned to Europe.

GRADUATES OF DIFFERENT COLLEGES.

H. U. denotes Harvard University. Y. C. Yale College. B. U. Brown University. D. C. Dartmouth College. U. C. Union College. M. C. Middlebury College. W. C. Williams College. A. C. Amherst College.

Joshua Upham. H. U. 1763. Judge of the Supreme Court, in the Province of New-Brunswick.

* This association was formed chiefly by the influence and enterprize of the Honorable Oliver Fiske. Its records are said to be still extant. It is believed that a developement of the plan, exercises, and especially of the effects of this society would cast light on the subject of modern Lyceums—and furnish youth with strong inducements to engage in the business of mutual instruction.

Enos Hitchcock. H. U. 1767, D. D. Minister in Providence, R. I.

Theodore Foster. B. U. 1770. Lawyer in Providence R. I. and for 13 years a member of the United States Senate.

Dwight Foster. B. U. 1774. Lawyer in Providence and on the death of his father the Hon. Jedediah Foster, he returned to Brookfield. In 1779, he was elected a member of the convention for forming the Constitution. He was commissioned a justice of the Peace and of the Quorum in 1788, Special Justice of the Court of Common Pleas, for the county of Worcester 1792, and in June of the same year, High Sheriff of the County. In 1792, He was chosen one of the Electors of President and Vice-President of the United States. He was commissioned Chief Justice of the Court of Common Pleas for the county of Worcester, in July, 1801; and continued in that office till 1811. He was a member of the Council of Massachusetts in 1818; and died April 29, 1823, aged 66.

Tilly Rice. B. U. 1777.

Samuel Hinckley. Y. C. 1781.

Peletiah Hitchcock. H. U. 1785. Lawyer in Brookfield.

Merrick Rice. H. U. 1785.

Jabez Upham. H. U. 1785.

Amos Crosby. H. U. 1786.

Benjamin Joseph Gilbert. Y. C. 1786.

Oliver Fiske. H. U. 1787. Physician in Worcester. Member of the American Academy of Arts and Sciences, and of the Massachusetts Medical Society. Register of Deeds for the county of Worcester, from 1816, to 1821. Member of the Executive Council from 1808, to 1810, and from 1812 to 1815. Justice of the Peace and of the Quorum through the Commonwealth, and Special Justice of the Court of Common Pleas, for the County of Worcester.

George Baxter Upham. H. U. 1789. Lawyer in Claremont, N. H. and member of Congress.

Phineas Walker. B. U. 1790. Judge of Probate, New Hampshire.

- Samuel Fiske. H. U. 1793.
 Lovell Walker. D. C. 1794.
 Daniel Gilbert. D. C. 1796.
 John F. Jennison. D. C. 1797.
 William B. Bannister. D. C. 1797.
 Joseph Williston. H. U. 1799. Sailing Master United States' Ship, Java. Mediterranean.
 Jonathan Parsons Hitchcock. B. U. 1799.
 Enos Cutler. B. U. 1800. Tutor from 1800 to 1801.
 Samuel Upham. D. C. 1801.
 Charles Gilbert. D. C. 1801.
 Henry G. Rice. H. U. 1802.
 John Reed. Y. C. 1803.
 John Foxcroft. H. U. 1807.
 Harvey Jenks. B. U. 1810.
 Joel Hawes. B. U. 1813.
 Pliny Merrick. H. U. 1814. Lawyer in Worcester. County Attorney.
 Samuel B. Rice. H. U. 1816.
 Alfred Dwight Foster. H. U. 1819.
 Henry Upham. H. U. 1819.
 John C. Nichols. Y. C. 1824.
 Lucius W. Clark. B. U. 1825.
 Caleb Sprague Henry. D. C. 1825.
 Israel Hamilton. M. C. 1825.
 Albert Spooner. U. C. 1826.
 Arad Gilbert. Y. C. 1826.
 Hollister B. Gilbert was three years a member of W. C. and took a dismission in 1825.

Since the incorporation of North Brookfield as a town the following persons have been graduated,

- Thomas Adams. D. C. 1814. Pastor of the Church in Vassalboro, Maine.
 Ebenezer Strong Snell. A. C. 1822. Chosen Tutor 1825. Preceptor of Mathematics and Natural Philosophy, 1827.

V.

THE FIRST CHURCH, in Brookfield, was formed October 16th 1717, and is the oldest of those between Marlborough and the towns on Connecticut River. The Subjoined COVENANT is not known to have been materially altered since the formation of the Church.

You do now in the presence of the great and holy GOD, the elect Angels, and this assembly of witnesses, enter into a solemn and perpetual covenant, never to be forgotten, never to be broken.

You sincerely and cordially give up yourself to that GOD whose name alone is JEHOVAH; taking GOD the Father to be your GOD and Father, GOD the Son to be your only Saviour and Redeemer, GOD the Holy Ghost to be your Sanctifier and Comforter.

You submit yourself to Christ, and accept him as the Prophet, Priest, and King of your soul, the Great Head of the Church, and the only Mediator of the covenant of grace; promising that by the assistance of the Holy Spirit, you will keep the covenant of the LORD inviolably; that you will cleave to the LORD Jesus Christ by faith and Gospel obedience;—and will endeavor to reform your life as to all known sin, whether open or secret;—will live in the conscientious discharge of all duty toward GOD and man;—walking in all the commandments and ordinances of the LORD blamelessly;—that you will endeavor that the inward temper of your mind be conformed to GOD's will and word;—and that you will follow the excellent example which Christ has set you for the rule of your life.

You also give up yourself to this Church in the LORD; and freely covenant and bind yourself to walk as a regular member of Christ's church; to obey them that have rule over you in the LORD—to read GOD's word, and to live in the practice of *social and secret* prayer, and in diligent attendance on the word

preached, and ordinances administered : relying on the grace and all-sufficiency of Christ, which are sufficient for you—You promise to walk according to what you now know, or shall know to be your duty.

Do you sincerely and cordially consent to the covenant now proposed?

We then receive you as a sincere disciple of Christ, and a member of the same church with ourselves, promising, so long as GOD shall continue you among us, to watch over you with meekness and brotherly love; and may the Lord add to the numbers and graces of his church, and finally bring us all to join the general Assembly, and Church of the First-born, whose names are written in heaven. Amen.

Reverend Thomas Cheney was graduated at Harvard College, 1711. He is described as an acceptable preacher, and as sustaining the character of a good man, and faithful pastor. He died December 11th, 1747, aged 57. During his ministry the Reverend George Whitfield passed through the town. Many of the people were desirous of hearing him; but Mr. Cheney was exceedingly reluctant. He had heard the calumnies, which were circulated against this man of God, and feared, that the tendency of his visit would be to produce irregularity. At length, however, he consented that the meeting house should be opened. By this time so many people were collected, that the house would not contain them and the meeting was held in a field northwest of the house now owned by Mr. Baxter Barnes. The rock on which Mr. Whitfield is supposed to have stood during his sermon, is often pointed out with pleasure. His labors were instrumental of exciting the attention and of inducing some of his hearers to work out their salvation with fear and trembling. A revival ensued, of which Mr. Cheney was an active promoter. Many were added to the church. Of these none now remain. The last subject of this work of Grace died in 1819, aged 100 years and 7 months.

V 2.

Reverend Elisha Harding was graduated at Harvard College in 1745. The sermon at his ordination was preached by the Reverend Nathan Bucknam, pastor of the church in Medway, from Coll. iv. 17. It was printed. Mr. Harding is represented as "a man of singular probity and solid learning;" as one, who 'from a child had known the Holy Scriptures,' and made them much the matter of his study. His public ministrations are described "as serious and calculated to edify and benefit his hearers." The difficulties respecting the location of the meeting house were the occasion of his dismissal. It is believed, that he was not again settled in the ministry.

V 3.

Reverend Joseph Parsons was the son of Reverend Joseph Parsons of Bradford (Mass.) and was graduated at Harvard College with the class of 1752. He was distinguished for the vivacity of his descriptions, the accuracy of his reasoning, and the persuasiveness of his exhortations. In health he was a "promoter of peace, and an example of the christian virtues." His constitution, never strong, began at length to yield to the influence of slow and painful disease. He lingered nearly three years after he became unable to discharge his ministerial duties, and was a "pattern of patience and resignation." He died "strong in faith and full of hope," January 17th, 1771, aged 37.

V 4.

Reverend Ephraim Ward, was born at Newtown, in 1741, and was graduated at Harvard University in 1763. The ministry of Mr. Ward was long and peaceful. His characteristic mildness of disposition, and urbanity of deportment secured the affection of all with whom he had intercourse. "As a

preacher he was evangelical, plain and practical. He held a very respectable standing among his brethren in the ministry and in the neighboring churches. His apparent sincerity and piety, the sound sentiments, and practical tendency of his discourses rendered them acceptable and edifying.* His example is remembered almost with veneration. He died at the advanced age of 77.†

Rev. Eliakim Phelps was born at Belchertown, March 20, 1790, and was graduated at Union College in 1814. Mr. Phelps continued in the ministry till 1826, when he received an invitation to become the principal of the Female Classical Seminary in this place. He accepted the invitation, asked a dismissal from his people and preached his farewell sermon on the 18th of June. His pastoral relation, however, was not dissolved till the 25th of October, 1826.

Rev. Joseph I. Foot was born at Watertown, Conn. November 17th, 1796, was graduated at Union College in 1821, and during the next three years was a member of the Theological Seminary at Andover. At his ordination, Rev. Heman Humphrey, D. D. President of Amherst College, preached the sermon from 1 Cor. iii. 6. Mr. Foot was dismissed from his pastoral charge at West Brookfield, May 1, 1832. In 1833 he was called to take charge of the church and congregation of Salina, N. Y. where he labored two years. In 1835 he accepted a call from the church in Courland in the same state, and continued to labor there till 1837. In 1839, he accepted an invitation from the church in Noxville, East Tennessee, to become their pastor. Two months afterwards, he was chosen President of Washington College, in the same state. In the March following, he received from the College the degree of D. D. On Monday, the 20th of April, 1840, as he was riding to Washington College to be inaugurated president, his horse

* Rev. Mr. Stone's Sermon at the interment of Rev. Mr. Ward.

† Newtown in this article should have been Newton.

took fright as he was descending a hill, and he was violently thrown against a rock; by which occurrence, three of his ribs were broken, and his lungs pierced by the splinters. He lingered in great distress for 22 hours. On the next day, at 4 o'clock, P. M., the day before his expected inauguration, he expired in the 44th year of his age.

Rev. Francis Horton was installed pastor over the church and congregation of West Brookfield, Aug. 15, 1832. Dismissed, Sept. 15, 1841.

Rev. Moses Chace was installed January 12, 1842.

W.

The SECOND CHURCH was formed May 28th, 1752.

Rev. Eli Forbes D. D. was born at Westborough in 1726, and was graduated at Harvard College, in 1751. "In 1762, he went as a missionary to the Oneidas, amongst whom he established a church and instituted a school. On his return he brought four Indian youths, whom after educating, he sent back to instruct their nation.

W 2.

Rev. Joseph Appleton, was graduated at Brown University in 1772. In his intercourse with his people he is represented as kind and affectionate; and in his public ministrations serious and ardent. He died July 25th, 1795.

W 3.

Rev. Thomas Snell was born at Cummington, Nov. 21, 1774, was graduated at Dartmouth College in 1795, and received a Doctorate of Divinity from Amherst College, in 1823.

X.

The THIRD CHURCH was formed April 15, 1756.

Rev. Nathan Fiske, D, D, was born at Weston, April 6,

1733, and was graduated at Harvard College, 1754. He was a highly respectable scholar, and an able divine. In theological views "he was in favor of the pure doctrines of Calvinism, but called no *man* master. He took the sacred oracles for his guide:—and for investigating and understanding their meaning, he ranked high among critics."* He was no less distinguished as a philanthropist and a patriot, than as a christian minister. November 24th, 1799, he preached from Prov. iv. 18. "But the path of the just is as the shining light, that shineth more and more unto the perfect day." At night he retired apparently in good health, and in his sleep, his spirit departed to its eternal home. Dr. Fiske's published works are, An Historical Sermon, 1775. A Sermon on the Public Fast, April 1776. Sermon on the death of Mr. Joshua Spooner, 1778. Sermon on the death of Hon. Jedediah Foster, 1799. An Oration on the capture of Lord Cornwallis, October, 1781. A Sermon at the funeral of Mr. Josiah Hobbs, April, 1784. A volume of Sermons, 1794. A Dudleian Lecture, 1796. Two volumes of Essays originally published in various papers by Dr. Fiske were collected and republished after his death, and styled, the Moral Monitor.

Mr. Isaac Averill was next invited to become pastor of this church. His ordination was appointed October 1st, 1800, but he died suddenly on the 20th of September.

X 2.

Rev. Micah Stone was born at Reading September 22, 1770, and was graduated at Harvard University in 1790. He was chosen Tutor in 1794, and continued in that office till 1795. The sermon† at his ordination was preached by his father, the Rev. Eliab Stone, pastor of the North Church in

* See Rev. Mr. Ward's Sermon at the funeral of Dr. Fiske.

Dr. Fiske built and occupied the house now owned and occupied by Rev. Mr. Stone.

† It was printed. The text is Phil. ii. v.

Reading. In 1827 his civil contract with the parish was dissolved by mutual consent. He remained pastor of the church by terms of special agreement, and on the 24th of August, 1827, a new society was formed, denominated "The Evangelical Society in South Brookfield." With this society the Church united by vote, November 5th, 1827.

Rev. Richard Woodruff was born in West Hartford, was graduated at U. C., and finished his Theological course at N. H. He was ordained colleague pastor, Feb. 5, 1834: dismissed at his request, September 12, 1838.

Rev. Washington A. Nichols was born in Buckland, April 4, 1808; was graduated at A. C. 1834; finished his Theological course at Andover September, 1838, and was ordained colleague pastor, Sept. 12, 1838, and dismissed at his request through ill health, January 11, 1843.

Rev. Lyman Whiting was born in North Brookfield, April 28, 1817; finished his Theological course at Andover, September, 1842; and was ordained colleague pastor, January 11, 1843.

Y.

Rev. George R. Noyes, was born at Newburyport, March 6th, 1798, was graduated Harvard University in 1818, and was appointed Tutor in 1825, and continued in office till 1827. Mr. Noyes discontinued his services by mutual consent with the Society on the last Sabbath in September, 1834.

Rev. Seth Alden their present minister commenced his stated labors among them, October 18, 1835.

Z.

BAPTIST SOCIETY.

As early as the year 1748, the Baptists held meetings in the eastern part of the town, and during forty years lectures were occasionally delivered by travelling ministers. In 1783, Mr. Jere-

miah Haskell was employed as a preacher, and continued his services a few years. In 1795 a commodious meeting house was erected, and afterwards well finished. The Society was incorporated in 1800, and employed Mr. Nathaniel Price as their preacher. He was succeeded by Reverend Laban Thurber, who was ordained in 1801, and closed his ministry in 1805. From 1805 to 1815, the pulpit was supplied but a small part of the time. The number of members of Baptist Churches in the vicinity was only four. In 1815 the society employed Mr. John Chase then a licentiate, as a stated supply. A revival soon began. The subjects of it united with the Baptist Church in Sturbridge. In the year 1818 the number of members of Baptist churches residing in the vicinity was 37. These were constituted a distinct church and on the 10th of June, the Reverend John Chase, was ordained their pastor. "The following winter a revival began, and many were hopefully converted, and afterwards admitted to the church."*

A Universalist Society was incorporated in 1812. A meeting house was built in 1820. The dimensions of the house are, length 43 feet, breadth 40 feet. Reverend John Bisbee, jun. was ordained in November, 1820, and received an invitation to become minister of a society in Hartford, Conn. in 1825, which he accepted.

METHODIST SOCIETIES.

A Methodist Society was formed in the South Parish in 1826, and a meeting house erected the next year. The dimensions of the house are, length 45 feet, breadth 30 feet.

* Rev. John Chase died July 28, 1833. Rev. Benjamin B. Manning ordained Jan. 1st 1834; dismissed 1835. Rev. Winthrop Morse commenced his labors with the Society as Pastor in Nov. 1835; finished them 1839. Rev. J. H. Rickett, began his ministry June 1839; closed Oct. 1840. Rev. Job B. Boomer, the present pastor, commenced his ministry June 1841. The Meeting House erected in 1795, has been disposed of, and a neat and commodious one was built in the centre of their village, 52 ft. by 42; and dedicated, March 1840. Cost \$3500.

In the year 1798, the Methodists began to hold meetings in the north western part of the First Parish. About two years afterwards a church was formed, and in 1823, a meeting house was erected. It is near to the line between Brookfield and Ware, and in the vicinity of a part of New Braintree and Hardwick.

A. A.

Mr. Whitfield passed through this town, and spent the night on his journey to visit Mr. Edwards of Northampton, in October 1740, and preached as mentioned by Mr. Foot.

MISCELLANEOUS NOTES.

There have been two newspapers printed in this town. The *Moral and Political Telegraph: Or Brookfield Advertiser*. By THOMAS AND WALDO, 1794. The *Political Repository and Farmers' Journal*, By E. MERRIAM AND Co., 1798. This paper was published but a few years. The printing of Books, however, has ever since been extensively carried on.

The Worcester and Brookfield Iron Foundry was incorporated in June, 1826.

PROFESSIONAL GENTLEMEN.

Lawyers.

Peletiah Hitchcock, H. U. 1875.

Elisha Hammond. Y. C. 1802. Admitted to the Bar at Worcester, 1806.

Jesse Bliss. D. C. 1808. Admitted to the Bar at Worcester, 1811.

Arad Gilbert. Y. C. 1826:

Physicians.

Seth Field

Lawson Mirick

William Curtis.

Justices of the Peace in Brookfield, 1843,

Seth Field	Edwin B. Taintor
Jesse Bliss	Francis Howe
Elisha Hammond	Otis Hayden
Ebenezer Merriam	Arad Gilbert.
Alanson Hamilton	

The BROOKFIELD ASSOCIATION of Ministers was formed at the Rev. Dr. Forbes' in North Brookfield, June 22d, 1757. It was composed of 16 members.

The AUXILIARY FOREIGN MISSION SOCIETY of the Brookfield Association was formed at Brookfield in 1824.

The SABBATH SCHOOL UNION, of Brookfield, and the vicinity, was formed at Brookfield, June 18, 1828, and was composed of the Sabbath Schools in Barre, Brimfield, Brookfield, North Brookfield, New Braintree, Hardwick, Holland, Oakham, Palmer, Spencer, Southbridge, Wales, Ware and Warren.

The SABBATH SCHOOL in the first Society, was first opened in 1817, by a few individuals, during the interval of divine service on the Sabbath. The next year it was attended by 70 scholars. In the spring of 1819, the number increased to 180. From that time to the present, it has been in successful operation.

¶ Acknowledgments of obligation are due to the Rev. Micah Stone, of Brookfield, and the Hon. Oliver Fiske, of Worcester, for their assistance in various notes; and also to Joseph Willard, Esq., author of the history of Lancaster, for a valuable communication of facts connected with the war of 1675.

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